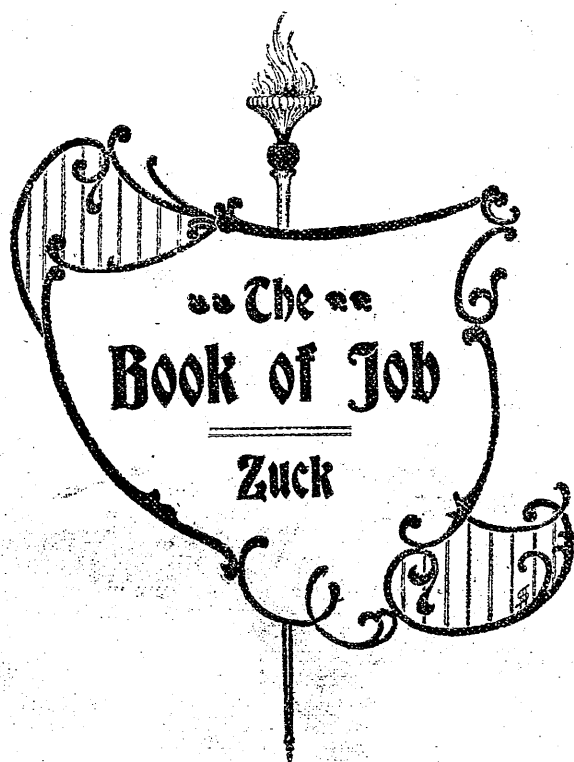






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THE BOOK OF JOB

WITH AN

INTRODUCTION AND NOTES

FOR BIBLE CLASSES IN COLLEGES, CHRISTIAN ASSOCIATIONS
YOUNG PEOPLE'S SOCIETIES, AND THE
PRIVATE STUDENT

BY

WILLIAM JOHNSTON ZUCK

Professor of English Literature in Otterbein University



DAYTON, OHIO

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TO MY
FATHER AND MOTHER
WITH
SINCERE AFFECTION

PREFACE

THIS book represents the experience of the college recitation-room. No part of the one year devoted to the study of the Old Testament has been more interesting, and, I believe, more profitable, than that given to the Book of Job. Naturally, the Bible has never had more exacting readers than those found in our colleges and universities. From actual experience, I have found that none can possibly be more appreciative of its literary value. It is to be hoped that for this reason, if for no other, the Bible will soon be given a place in the curriculum of every college in the land.

All scholars are agreed that the Hebrew of the Book of Job is exceedingly difficult. It was Luther who said, "Job is suffering more from my version than from the taunts of his friends." For this reason many commentators have made their own translation, seeking to bring out as each is able to understand it the genius and suggestiveness of the language.

The present work is based upon the Revised Version, with many of the preferences of the American Old Testament Revision Company incorporated in the text. The divisions into chapters are indicated in the margin simply for convenience of comparison with the Authorized and Revised versions. The paragraphs or sections of the text are made not with reference to the parallelism of Hebrew versification, a feature altogether too technical for the average student of literature, but rather with regard to due subordination of the thought and ease of interpretation.

The feature to which special attention is called is that of the supplementary readings at the lower margin on each page. These readings are from three separate translations, and furnish to the reader at a glance the most striking differences in the attempt to convey in English the sense of the original. Professor John F. Genung, in a letter to me, says of his translation that it "differs from the current one generally in the direction of greater literalness. Yet my interpretation of that literalness was made not

only with the linguistic, but with the literary feeling; regard being had to the translation not only of the idea, but of the emotion and the suggestiveness due to order of words, turns of expression, and the like, so far as these things are amenable to translation." Dr. Cowles has departed from the word-for-word translation to express in a prose translation more fully the logical relations of the several clauses to each other and to the main argument, introducing in brackets for this purpose "some connecting and explanatory words or clauses." The translation by Professor Noyes, of Harvard, though much the oldest, is of special interest and value because of its smoothness and adaptability to the requirements of the average reader. It is designed that these readings, with the text, shall furnish a comparative study from four translations, each from a different point of view; and in this way will come to light shades of meaning and color otherwise concealed from view.

For the cordial permission to use their translations as I have done in this book, I wish most gratefully to acknowledge the kindness of Professor John F. Genung, of Amherst College, and of D. Appleton & Company, and the American Unitarian Association of Boston, publishers respectively of the works of Dr. Henry Cowles and Dr. George R. Noyes.

The notes have been prepared not only to make clear the meaning of difficult words and expressions, but to stimulate the reader and student to some thinking and inquiry on his part. For college classes it is recommended that a text-book of rhetoric be kept within easy reach for constant reference.

The study of the Book of Job has been to me a great delight. I trust that this presentation of it will be helpful to others.

OTTERBEIN UNIVERSITY, March, 1898.

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INTRODUCTION

THE Book of Job is the masterpiece in the world's literature. For depth of thought, sublimity of conception, and beauty of expression, it is unsurpassed. The keenest criticism and the most profound scholarship the world has ever known have endeavored in vain to exhaust the matchless wealth of its materials; it yet remains the brightest and, perhaps, most distant star in the literary firmament.

Because of its narrative and philosophical interest, the Book of Job has probably received in the past more attention on the side of the higher unity, or its place and meaning as a whole, than any other Biblical book. Texts, it is true, upon which to build the superstructure of a sermon, are found in it almost without number; but the Job problem, the mystery of human suffering, the providential government of God, the enigmas of life as they come to every man in the progress of his earthly pilgrimage,—these are some of the significant problems suggested, not by texts and chapters, but by the study of the book in its larger unity and character as literature. It is these also that have given to the Book of Job universal interest. It is for every man in every age. "One feels, indeed," says Carlyle, "as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book: all men's book!" The *Iliad* and the *Æneid*, *Hamlet* and *Paradise*

Lost, the Divine Comedy and Faust, are almost insignificant in grandeur of purpose, majestic sweep of thought, and wealth of diction, when compared with this single book of our English Bible.

The Book of Job belongs to what is called the Wisdom literature of the Hebrews. As in the Proverbs and Ecclesiastes, so in this there is easily discovered a philosophical interest, based upon the experience of life. It is the product, therefore, of an age of reflection, on life, on conduct, and on some of the mysteries that are forever crying out for solution. Philosophy is not always mere speculation, nor the vagaries of an unsettled or uncultivated mind. The systems of thought that have withstood the ravages of time and the onward march of truth have been built upon sure and imperishable foundations, revealed to man in the conscious workings of his own soul, or more directly still by the power and Spirit of God. More clearly than we shall ever be able to trace, these systems have sprung from some act or event of history, either in the life of a single individual, or of the whole race. From this as a starting-point, simple or complex, thought has taken shape and has gone on to possess fields before unknown and treasures hitherto ungathered.

So it must have been with the Book of Job. It is not in the purpose of this introduction, nor of the body of notes on the text, to discuss the claims of historical criticism. We are dealing here with the Book of Job on its purely literary side, a point of view with which questions of authorship and date of composition have little or nothing to do. Much will be gained if the student will assume with Luther that the "Book of Job is a record of facts," and not the mere fiction or fancy of poetic genius. Until more light is thrown upon these sacred pages than that which comes from theory and

speculation, the *man* Job will continue to be one of the most interesting and *most real* of Old Testament characters, and the *Book of Job* in all essential features historically true. Who will say that the profound spiritual philosophy permeating every part of the poem has not had a more fitting origin in the real experience of some patriarch out on the plains of Arabia, the silent desert about him and the stars above him, than in an age disturbed by national disruption and weakened by personal indulgence?

On the other hand, it must not be forgotten that we see here the hand of the artist. The Book of Job is a poem, and one of surpassing richness and beauty. In diction, figures of speech, power of suggestion, wealth of imagery,—where is its equal? Every reference to the heavens above, to the earth beneath, and to the dark and hidden places where no eye can see, becomes a jewel in literature. The air, and sky, and sea; insect, and bird, and beast; mountain and dale; flower and tree; storm and calm;—what has the poet not seen and fashioned with consummate skill as gems of rarest worth? It would be a mistake to think that it is art for art's sake. The highest art must have the highest thought, and the highest thought in some way links as by a golden chain the soul with God. As a divinely inspired book, on the greatest of all themes, could it be less beautiful than it is? On these twenty-five pages of our Bible has streamed

“The light that never was on sea or land,”

and its artistic excellence, not less than the deep undercurrent of its thought, is as much beyond that of literature outside the covers of the Sacred Book as the divine poet is above the human.

There has always been an interesting question concern-

ing the form of the poem. How shall we classify it according to the generally accepted principles of modern literary criticism? All students agree that Hebrew literature is lacking in the drama, in the strict sense of that word. Yet many find in the Book of Job elements that give it a decided dramatic leaning. Professor Delitzsch calls it "a drama, and in the narrower sense, a tragedy. . . . There is no interchange of action, nor contest with the fist or sword; yet there is a contest of thoughts and words. The book is distinguished by its full and clear outlines of character. . . . The culminating feature in the dramatic art consists in this, that, while the book nowhere defines the central idea, it makes it vivid and lifelike. The Book of Job was not intended for the stage: for the Jews got the theater for the first time at a much later period from the Greeks and the Romans, and dramatic representations were out of accord with the spirit of the Jewish religion. But a drama is possible without a stage."

Others regard it rather as epic in form and substance. Says Professor Genung, "Whatever its technical type, the poem is the embodiment of a veritable *epos* of a history which . . . lies at the very basis of pure religion, full of significance for its integrity and perpetuity." "We know that no other nations have ever approached the Hebrews in their genius for apprehending spiritual truth. If the Jews were to give to the world an epic, would it be a story of battle and bloodshed, or of strange adventures beyond the sea? These by no means represent their national character. For the most genuine expression of their life you must look under the surface, in the soul, where worship and aspiration and prophetic faith come face to face with God."¹ So that this story of Job's

¹ *Epic of the Inner Life*, pp. 27, 28.

loyalty and integrity, established by a supreme test, is the *epos*, the glory of the nation's ideal, the theme worth singing.

A view combining in an attractive manner these two theories is that of Professor Moulton in his "Literary Study of the Bible," when he calls the Book of Job "a dramatic parable in a frame of epic story." But it matters little by what name it is called. Its greatness consists in large measure in not falling distinctly into any one class, but belonging almost equally to the three great divisions of poetic literature—epic, lyric, and dramatic. The interest of story and action is so evenly balanced throughout the poem that it seems folly to contend for the dominance of the one over the other. The lyric spirit is so manifest in what is usually called Job's curse, and, indeed, in portions of the speeches in the controversy, that the whole book has upon the reader somewhat the influence of a song sublime, pouring forth with no restraint from the depths of the human soul. Wholly inadequate is that consideration of the book which makes it only a debate or controversy on a matter of great importance. The chief interest is not in the dialogue of those who are gathered about the ash-heap. The character of those taking part is drawn with much clearness and force, each one having a personality all his own, and contributing in his own way to the result as a whole. But Job remains the true and abiding interest. His triumph is complete. Upward as on a golden stairway he climbs, through the storm into the calm, out of the dark into the light. Thus it is that "in its use of natural imagery, in its analysis of the heart, in its passionate utterances of anguish and victory, in its lyric laments, in its sarcasms and invective, in the boldness and comprehensiveness of its handling of profound

practical questions to-day in the foreground of Christian thought, and in its magnificent displays of the divine splendor, the poem surpasses every other single work in the whole world of poetic literature."

The argument of the poem is given with such fullness in the notes that but one or two thoughts need to be added here. The genius of the poet is nowhere more sublime than in the words attributed by him to the voice from the whirlwind, the voice of God. Such thoughts could spring from the mind of man only as inspired of God and upheld by him in its unusual flight. Like a panorama, the grandeur of the universe is made to pass before Job, the order of creation is reviewed, the adaptation of all the forms of animal life to the particular environment in which they are found is vividly and beautifully set forth; these Job is made to see as he has never seen them, and with this new vision comes the overwhelming realization of the little place *he* occupies in the great work and wisdom of God. Not a word is uttered by the Divine Voice on the great question that Job and his friends have been debating. Human genius working alone would not have been content with such seeming indirection and absence of narrative continuity. Indeed, not a few have entirely failed to grasp the real purpose and meaning of the theophany. When we recall the story of the prologue and the darkness into which Job was plunged by no fault of his own; when we remember that he is fighting a battle as Jehovah's champion for the right against terrible odds, and yet is so fixed in his reliance and confidence in the justice of his cause that he boldly demands vindication at the hands of God, who is his judge; when we remember all this, how could a *dénouement* be more fitting? The divinely guided poet has made no mistake. Jehovah

speaks the words that cause Job to recognize the depth of that wisdom which he has tried to fathom. What cares he now for his sufferings! The outcome was not what he anticipated, and not what we from the human side would expect, but the triumph of Job is not less complete. When with enraptured vision he sees the matchless picture of Divine Wisdom as drawn by the pencil of the Divine Artist, he admits with tranquillity of soul:

"I know that Thou canst do all things,
And that no purpose of Thine can be restrained."

"I had heard of Thee by the hearing of the ear;
But now mine eye seeth Thee,
Wherefore I abhor myself, and repent
In dust and ashes."

And is not just this the real lesson of the Book of Job? No doubt, the book explains to us the uses of affliction and trial, but its sublimest lesson is to lift us above the need of explanation. The soul that has come fully to know God and to rest supremely in him, has no care for the tossing of the billows cast up by the sea over which it is voyaging, for he is at the helm, and he created the sea and rules the storm. There is a time in the progress of the soul when the majesty and glory of God come with such power and beauty that there is no room for questioning or boasting or asking for reasons. There are some things we are not to know, and yet it is the test of our love and faith to continue true and loyal in his service in the absence of knowledge. With such a spirit wrought into the life of the soul, there will come a joy and peace that no accusation of the evil one, no bickerings with sincere but misguided friends, no persecutions of enemies, no doubts or misgivings, can ever disturb or destroy.

There are absolutely no data from which to determine

who wrote the Book of Job, or the date of its composition. It has been attributed to Job himself, to Elihu, to Moses, or to some writer living as late as, or even later than, the time of David. The significant fact is that "he has committed his book to the care of the ages without a name."

Up and down the centuries, the keen, searching eye of the critic has been looking for the age that could produce this most splendid flower of Hebrew poetry, but no certainty has yet been reached. Two or three points in the discussion seem to be pretty well established. Job and his friends, as well as the scene and atmosphere of the whole poem, unmistakably belong to the patriarchal ages. The later Old Testament books assume that Job was a real person, and speak with as much certainty of him as they do of Noah and Daniel. The author, who has given with such marvelous skill the experiences of Job, must have lived at or very close to the time when these experiences occurred. But, however these things may be, it is very certain that this Book of Job was included from the first in the sacred canon in good faith by those who believed in its inspiration, and who knew more of its authorship and authority than we can ever know. With confidence, therefore, in its integrity, and in the fact that it has a place in the Sacred Scriptures, the student may bring to the study of the Book of Job the best thought of which he is capable.

There is nothing more to add, except to say that the Book of Job is a voice speaking to us out of the far-distant past, but speaking with such emphasis and beauty the words of eternal life, that our faith clings the stronger to that other perfect man of whom the prophet wrote:

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

THE BOOK OF JOB

"ACQUAINT thyself with God, if thou would'st taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before;
Thine eye shall be instructed, and thine heart
Made pure shall relish, with divine delight
Till then unfelt, what hands divine have wrought."

Cowper.

ANALYSIS

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THE PERSONS

THE LORD (Jehovah).

THE SONS OF GOD.

THE SATAN OR ADVERSARY.

JOB, the wealthy patriarch of Uz.

ELIPHAZ,	}	Friends of Job ; venerable men.
BILDAD,		
ZOPHAR,		

ELIHU, a young man, full of spirit and self-confidence.

THE WIFE OF JOB.

FRIENDS, MESSENGERS, AND SPECTATORS.

THE SCENES OR PLACES

HEAVEN : Job's trial determined at a council of God with his sons.

UZ : A country east of Palestine, the home of Job and his family.

AN ASH-MOUND : Outside a village ; the scene of Job's suffering and of the controversy with his friends.

EXPLANATORY

THE chapter references, in the margin, are to the Authorized and the Revised versions of the Bible.

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P. means page; l., line.

In the Notes, page and line are indicated as follows: 2 : 4.

THE PROLOGUE

CHAP. 1.

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and turned away from evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand 5 sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the children of the east. And his sons went and held a feast in the house of each one upon his 10 day; and they sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the 15 number of them all: for Job said, "It may be that my sons have sinned, and renounced God in their hearts." Thus did Job continually.

Now it came to pass on the day when the sons of God came to present themselves before the LORD, 20 that Satan came also among them.

5 SUBSTANCE.—(R. V. marg.) *cattle*; (G.) *property*; (C.) *possessions*.

9 CHILDREN.—(N.) *inhabitants*.

10 IN THE HOUSE, *et seq.*—(C.) *in each one's house on his birthday*.

17 RENOUNCED.—(G.) *blasphemed*; (C.) *bid farewell to*.

And the LORD said unto Satan, "Whence comest thou?"

Then Satan answered the LORD, and said, "From going to and fro in the earth, and from walking up
5 and down in it."

And the LORD said unto Satan, "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil."

10 Then Satan answered the LORD and said: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.
15 But put forth Thine hand now, and touch all that he hath, and he will renounce Thee to Thy face."

And the LORD said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand."

20 So Satan went forth from the presence of the LORD.

And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said, "The oxen were plowing, and the asses
25 feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

14 SUBSTANCE.—See p. 23, l. 5.

16 RENOUNCE THEE TO THY FACE.—(C.) *will surely say thee farewell to thy face.*

26 SERVANTS.—(G.) *youths*; (C.) *young men.* See also p. 25, ll. 3, 9.

While he was yet speaking, there came also another, and said, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee."

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While he was yet speaking, there came also another, and said, "The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee."

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While he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

15

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD." In all this Job sinned not, nor charged God foolishly.

20

CHAP. 2.

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

25

And the LORD said unto Satan, "From whence comest thou?"

14 (C.) *a great wind-storm swept across the desert.*

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- And the LORD said unto Satan, "Hast thou considered my servant Job? for there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil: and he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause."
- 10 And Satan answered the LORD, and said: "Skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will renounce Thee to Thy face."
- 15 And the LORD said unto Satan, "Behold, he is in thine hand; only spare his life."
- So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd
- 20 to scrape himself withal; and he sat among the ashes.
- Then said his wife unto him, "Dost thou still hold fast thine integrity? renounce God, and die."
- But he said unto her: "Thou speakest as one of the
- 25 foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive (evil?)"
- In all this did not Job sin with his lips.

5 (G.), (C.), and (N.) here, as also in l. 7, p. 24, use a comma after *Job*, and in (G.) and (N.) the clause following begins with *that* instead of *for*. The question closes with *evil*, l. 7.

18 SORE BOILS.—(C.) *burning ulcers* (the black leprosy).

23 RENOUNCE.—(G.) *curse*; (C.) *bid farewell to*.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great. 5 10

JOB'S LYRIC OF WOE

CHAP. 3.

After this opened Job his mouth, and cursed his day. And Job answered and said:

"Let the day perish wherein I was born,
And the night which said, 'There is a man child conceived.' 15

Let that day be darkness;

Let not God from above seek for it.

Neither let the light shine upon it.

Let darkness and the shadow of death claim it for
their own; 20

Let a cloud dwell upon it;

Let all that maketh black the day terrify it.

1 (G.) and (N.) omit *when*, and in second line read *and came*.

12 GRIEF.—(G.) *affliction*.

22 (C.) *Let eclipses of day strike terror through it*.

- “As for that night, let thick darkness seize upon it:
 Let it not rejoice among the days of the year;
 Let it not come into the number of the months.
 Lo, let that night be barren;
 5 Let no joyful voice come therein.
 Let them curse it that curse the day,
 Who are ready to rouse up leviathan.
 Let the stars of the twilight thereof be dark :
 Let it look for light, but have none;
 10 Neither let it behold the eyelids of the morning:
 Because it shut not up the doors of my mother’s
 womb,
 Nor hid trouble from mine eyes.

- “Why died I not from the womb?
 Why did I not give up the ghost when my mother
 bare me?
 15 Why did the knees receive me?
 Or why the breasts, that I should suck?
 For now should I have lain down and been quiet;
 I should have slept; then had I been at rest:
 With kings and counsellors of the earth,
 20 Who built up waste places for themselves;
 Or with princes that had gold,
 Who filled their houses with silver;
 Or as an hidden untimely birth I had not been;
 As infants which never saw light.
 25 There the wicked cease from troubling;
 And there the weary be at rest.

7 READY.—(G.), (N.) *skilled*; (C.) *who have skill to excite to frenzy the crooked serpent.*

10 (C.) *Let it never look forth through the eyelids of the dawn.*

17 (N.) *For now should I lie down and be quiet.*

20 (G.), (C.) *Who built themselves ruins.*

There the prisoners are at ease together;
 They hear not the voice of the taskmaster.
 The small and the great are there; —
 And the servant is free from his master.

“Wherefore is light given to him that is in misery, 5
 And life unto the bitter in soul;
 Who long for death, but it cometh not;
 And dig for it more than for hid treasures;
 Who rejoice exceedingly,
 And are glad, when they can find the grave? 10
 Why is light given to a man whose way is hid,
 And whom God hath hedged in?
 For my sighing cometh before I eat,
 And my groanings are poured out like water.
 For the thing which I fear cometh upon me, 15
 And that which I am afraid of cometh unto me.
 I am not at ease, neither am I quiet, neither have I
 rest;
 But trouble cometh.”

1, 2 (C.) *Slaves are all quiet there; they hear no voice of the driver.*

11 WAY IS HID. — (C.) *life-path is darkened.*

15-18 (G.) *For I feared a fear, and it hath overtaken me,
 And what I dreaded is come upon me.
 I was not heedless, nor was I at ease,
 Nor was I at rest,—yet trouble came.*

THE CONTROVERSY

First Round of Speeches

ELIPHAZ

CHAP. 4.

Then answered Eliphaz the Temanite, and said :

“If one assay to commune with thee, wilt thou be grieved ?

But who can withhold himself from speaking ?

Behold, thou hast instructed many,

5 And thou hast strengthened the weak hands.

Thy words have upholden him that was falling,

And thou hast made firm the feeble knees.

But now it is come unto thee, and thou faintest ;

It toucheth thee, and thou art troubled.

10 Is not thy fear of God thy confidence,

And the integrity of thy ways thy hope ?

“Remember, I pray thee, who ever perished, being innocent ?

Or where were the upright cut off ?

According as I have seen, they that plow iniquity,

15 And sow trouble, reap the same.

By the breath of God they perish,

And by the blast of His anger are they consumed.

The roaring of the lion, and the voice of the fierce lion,

And the teeth of the young lions, are broken.

20 The old lion perisheth for lack of prey,

And the whelps of the lioness are scattered abroad.

10 FEAR OF GOD.—(G.) *piety*.

15 TROUBLE.—(G.) *wickedness*.

"Now a thing was secretly brought to me,
 And mine ear received a whisper thereof.
 In thoughts from the visions of the night,
 When deep sleep falleth on men,
 Fear came upon me, and trembling, 5
 Which made all my bones to shake.
 Then a spirit passed before my face;
 The hair of my flesh stood up.
 It stood still, but I could not discern the appearance
 thereof;
 A form was before mine eyes : 10
 There was silence, and I heard a voice, saying,
 'Shall mortal man be more just than God?
 Shall a man be more pure than his Maker?
 Behold, He putteth no trust in His servants;
 And His angels He chargeth with folly : 15
 How much more them that dwell in houses of clay,
 Whose foundation is in the dust,
 Who are crushed before the moth !
 Betwixt morning and evening they are destroyed :
 They perish for ever without any regarding it. 20
 Is not their tent-cord plucked up within them?
 They die, and that without wisdom.'

CHAP. 5.

"Call now ; is there any that will answer thee ?
 And to whom of the holy ones wilt thou turn ?
 For vexation killeth the foolish man, 25

-
- 1 **THING.**—(G.), (C.), (N.) *word.*
 12 (G.) *Shall mortal man be just before God?*
 18 (G.) *Who are crushed like the moth;* (N.) *Who crumble to pieces, as if moth-eaten!*
 21 (C.) *Does not their glory pass away (as the moving caravans of the desert)?* (N.) *The excellency that is in them is torn away.*
 25 (G.) *Nay, rather, anger destroyeth the foolish man.*

- And jealousy slayeth the silly one.
 I have seen the foolish taking root:
 But suddenly I cursed his habitation.
 His children are far from safety,
 5 And they are crushed in the gate,
 Neither is there any to deliver them.
 Whose harvest the hungry eateth up,
 And taketh it even out of the thorns,
 And the snare gapeth for their substance.
 10 "For affliction cometh not forth of the dust,
 Neither doth trouble spring out of the ground ;
 But man is born unto trouble,
 As the sparks fly upward.
- "But as for me, I would seek unto God,
 15 And unto God would I commit my cause:
 Who doeth great things and unsearchable ;
 Marvellous things without number :
 Who giveth rain upon the earth,
 And sendeth waters upon the fields :
 20 So that He setteth up on high those that are low ;
 And those who mourn are exalted to safety.
 He frustrateth the devices of the crafty,
 So that their hands cannot perform their enterprise.
 He taketh the wise in their own craftiness :
 25 And the counsel of the froward is carried headlong.
 They meet with darkness in the day-time,
 And grope at noonday as in the night.

1 (G.) *And the simple are slain by passion.*

12 BUT. (G.), (C.) *for* ; (N.) *behold.*

13 (G.) *As the sons of the flame fly aloft* ; (C.) *And sparks mount upward flying.*

23 (C.) *And their hands cannot work out their thought.*

25 (G.) *And the counsel of the subtle overreacheth itself.*

But He saveth from the sword of their mouth,
 Even the needy from the hand of the mighty.
 So the poor hath hope,
 And iniquity stoppeth her mouth.

“Behold, happy is the man whom God correcteth: 5
 Therefore despise not thou the chastening of the
 Almighty.

For He maketh sore, and bindeth up;
 He woundeth, and His hands make whole.
 He shall deliver thee in six troubles;
 Yea, in seven there shall no evil touch thee. 10
 In famine He shall redeem thee from death;
 And in war from the power of the sword.
 Thou shalt be hid from the scourge of the tongue;
 Neither shalt thou be afraid of destruction when it
 cometh.

At destruction and dearth thou shalt laugh; 15
 Neither shalt thou be afraid of the beasts of the
 earth.

For thou shalt be in league with the stones of the
 field;
 And the beasts of the field shall be at peace with
 thee.

And thou shalt know that thy tent is in peace;
 And thou shalt visit thy fold, and shalt miss noth- 20
 ing.

Thou shalt know also that thy seed shall be great,
 And thine offspring as the grass of the earth.

1, 2 (G.) *So from the sword, from their mouth,
 And from the hand of the strong,—He rescueth the
 needy.*

20 VISIT THY FOLD.—(G.) *review thy household*; (C.) *visit
 thy sheepfold*; (N.) *visit thy dwelling.*

Thou shalt come to thy grave in a full age,
Like as a shock of grain cometh in in its season.

“Lo this, we have searched it, so it is;
Hear it, and know thou it for thy good.”

JOB

CHAP. 6.

5 Then Job answered and said :

“Oh that my vexation were but weighed,
And all my calamity laid in the balances!
For now it would be heavier than the sand of the
seas :

Therefore have my words been rash.

10 For the arrows of the Almighty are within me,
The poison whereof my spirit drinketh up :
The terrors of God do set themselves in array against
me.

“Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?

15 Can that which hath no savour be eaten without
salt?

Or is there any taste in the white of an egg?
My soul refuseth to touch them;
They are as loathsome food to me.

4 (G.) *Hear it, and know thou; it is for thee; (C.) Hear
and learn it for thyself; (N.) Hear it, and lay
it up in thy mind!*

6, 7 (G.) *Oh that mine anger were weighed, were weighed,
And, laid in the balances against it, my wretched-
ness!*

17, 18 (N.) *That which my soul abhorreth to touch
Hath become my loathsome food.*

"Oh that I might have my request;
And that God would grant me the thing that I long
for!

Even that it would please God to crush me;
That He would let loose His hand, and cut me off!
And be it still my consolation,
Yea, let me exult in pain that spareth not,
That I have not denied the words of the Holy One.

5

"What is my strength, that I should wait?

And what is mine end, that I should be patient;

Is my strength the strength of stones?

10

Or is my flesh of brass?

Is it not that I have no help in me,

And that wisdom is driven quite from me?

"To him that is ready to faint kindness should be
showed from his friend;

Even to him that forsaketh the fear of the Almighty. 15

My brethren have dealt deceitfully as a brook,

As the channel of brooks that pass away;

Which are black by reason of the ice,

And wherein the snow hideth itself:

What time they wax warm, they vanish:

20

When it is hot, they are consumed out of their place.

The caravans that travel by the way of them turn
aside;

They go up into the waste, and perish.

The caravans of Tema looked,

5, 6 (G.) *For then it would still be my comfort, —*

Yea, I should exult in pain, though He spare not.

12-15 (C.) *Is not help in myself utterly wanting,*

And all hope of recovery driven away from me?

A broken-down man should have pity from his friend;

Else he forsakes the fear of the Almighty.

22 (C.) *The caravans turn aside into those old water-courses.*

The companies of Sheba waited for them.
 They were ashamed because they had hoped;
 They came thither, and were confounded.
 For now ye are nothing;

5 Ye see a terror, and are afraid.

“Did I say, ‘Give unto me’?

Or, ‘Offer a present for me of your substance’?

Or, ‘Deliver me from the adversary’s hand’?

Or, ‘Redeem me from the hand of the oppressors’?

10 “Teach me, and I will hold my peace:

And cause me to understand wherein I have erred.

How forcible are words of uprightness!

But your reproof, what doth it reprove?

Do ye think to reprove words?

15 Seeing that the speeches of one that is desperate are
 as wind.

Yea, ye would cast lots upon the fatherless,
 And make merchandise of your friend.

“Now therefore be pleased to look upon me;

For surely I shall not lie to your face.

20 Return, I pray you, let there be no injustice;

Yea, return again, my cause is righteous.

Is there injustice on my tongue?

Cannot my taste discern mischievous things?

CHAP. 7.

“Is there not a warfare to man upon earth?

25 And are not his days like the days of an hireling?

1 WAITED FOR THEM. — (G.) *set their hope upon them.*

4 (G.) *See now,—ye are just like that;* (C.) *So ye too have now become nothing.*

16, 17 (C.) *Indeed, ye might as well cast lots for the orphan or dig a pit for your friend.*

23 (C.) *Does not my moral sense discern wrong?*

24 (C.) *Is not man’s term of service short on the earth?*

As a servant that earnestly desireth the shadow,
And as an hireling that looketh for his wages :
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say, 5
'When shall I arise, and the night be gone?'
And I am full of tossings to and fro unto the dawning
of the day.
My flesh is clothed with worms and clods of dust;
My skin closeth up and breaketh out afresh.
My days are swifter than a weaver's shuttle, 10
And are spent without hope.

"Oh remember that my life is a breath :
Mine eye shall no more see good.
The eye of him that seeth me shall behold me no
more :
Thine eyes shall be upon me, but I shall not be. 15
As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no
more.
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth ; 20
I will speak in the anguish of my spirit ;
I will complain in the bitterness of my soul.

"Am I a sea, or a sea-monster,
That Thou settest a watch over me ?
When I say, 'My bed shall comfort me, 25
My couch shall ease my complaint';
Then Thou scarest me with dreams,

4 APPOINTED.—(G.) *doled out*.

12 (G.) *Remember Thou, that, etc.*

- And terrifiest me through visions :
 So that my soul chooseth strangling,
 And death rather than these my bones.
 I loathe my life ; I would not live alway :
- 5 Let me alone ; for my days are vanity.
 What is man, that Thou shouldest magnify him,
 And that Thou shouldest set Thy mind upon him,
 And that Thou shouldest visit him every morning,
 And try him every moment?
- 10 How long wilt thou not look away from me,
 Nor let me alone till I swallow down my spittle ?
 "If I have sinned, what do I unto Thee, O Thou
 watcher of men ?
 Why hast Thou set me as a mark for Thee,
 So that I am a burden to myself ?
- 15 And why dost Thou not pardon my transgression,
 and take away mine iniquity ?
 For now shall I lie down in the dust ;
 And Thou shalt seek me diligently, but I shall not be."

BILDAD

CHAP. 8.

Then answered Bildad the Shuhite, and said :

- "How long wilt thou speak these things ?
- 20 And how long shall the words of thy mouth be like
 a mighty wind ?
 "Doth God pervert judgment ?
 Or doth the Almighty pervert justice ?

4 (G.) *I am filled with loathing ; let me not live alway ;* (N.),
 (C.) *I am wasting away ; I shall not live always.*

11 (N.) *And let me alone till I have time to breathe ?*

12, 13 (G.) *If I have sinned, what could I do unto Thee ?
 Watcher of men, wherefore hast thou, etc.*

16 LIE DOWN. — (N.) *sleep.*

If thy children have sinned against Him,
And He have delivered them into the hand of their
transgression :

If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright; 5
Surely now He would awake for thee,
And make the habitation of thy righteousness prosperous.

And though thy beginning was small,
Yet thy latter end should greatly increase.

"For inquire, I pray thee, of the former age, 10
And apply thyself to that which their fathers have
searched out :

(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow :)
Shall not they teach thee, and tell thee,
And utter words out of their heart? 15

"Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in its greenness, and not cut down,
It withereth before any other herb.
So are the paths of all that forget God; 20

1, 2 (N.) *As thy children sinned against him,
He hath given them up to their transgression.*

3 DILIGENTLY.—(N.) *early.*

3-7 (G.) *But thou—if thou wilt seek earnestly unto God,
And to the Almighty make supplication,—
So be that thou art pure and upright,—
Verily then He will awake for thee,
And will restore the habitation of thy righteousness.*

10 FORMER AGE.—(C.) *earliest generations of men.*

19 (C.) *Yet (without water) it will wither before all herbs.*

20 SO ARE THE PATHS.—(N.) *Such is the fate.*

- And the hope of the godless man shall perish:
 Whose confidence shall break in sunder,
 And whose trust is a spider's web.
 He shall lean upon his house, but it shall not stand :
 5 He shall hold fast thereby, but it shall not endure.
 He is green before the sun,
 And his shoots go forth over his garden.
 His roots are wrapped about the stone-heap,
 He beholdeth the place of stones.
 10 If he be destroyed from his place,
 Then it shall deny him, saying, I have not seen thee.
 Behold, this is the joy of his way,
 And out of the earth shall others spring.'

- "Behold, God will not cast away a perfect man,
 15 Neither will He uphold the evil-doers.
 He will yet fill thy mouth with laughter,
 And thy lips with shouting.
 They that hate thee shall be clothed with shame ;
 And the tent of the wicked shall be no more."

JOB

CHAP. 9.

- 20 Then Job answered and said :

"Of a truth I know that it is so :
 But how can man be just with God ?
 If he be pleased to contend with Him,
 He cannot answer Him one of a thousand.

9 (G.) *He looketh upon a house of stone ;* (C.) *His roots strike firmly into the stony soil.*

13 (C.) *From the soil other (and better) men spring up (to fill his place).*

22 BUT HOW CAN.—(G.) *And yet—how shall.*

23, 24 (C.) *If God be pleased to contend with him, he cannot answer to one count out of a thousand.*

He is wise in heart, and mighty in strength :
 Who hath hardened himself against Him and prospered ?

“ Who removeth the mountains, and they know it not,

When He overturneth them in his anger.
 Who shaketh the earth out of her place, 5
 And the pillars thereof tremble.
 Who commandeth the sun, and it riseth not ;
 And sealeth up the stars.

Who alone stretcheth out the heavens,
 And treadeth upon the waves of the sea. 10
 Who maketh the Bear, Orion, and the Pleiades,
 And the chambers of the south.
 Who doeth great things past finding out ;
 Yea, marvellous things without number.

“ Lo, He goeth by me, and I see Him not : 15
 He passeth on also, but I perceive Him not.
 Behold, He seizeth the prey, who can hinder Him ?
 Who will say unto Him, What doest Thou ?
 God will not withdraw His anger ;
 The helpers of Rahab do stoop under Him. 20
 How much less shall I answer Him,
 And choose out my words to reason with Him ?
 Whom, though I were righteous, yet would I not
 answer ;

I would make supplication to mine adversary.

-
- 2 (G.) *Who hath defied Him, and remained secure ?*
 14 WITHOUT NUMBER.—(C.) *till none can number them.*
 16 ON ALSO.—(G.), (C.), (N.) *along.*
 17 (C.) *Lo, He seizes like the lion.*
 20 (N.) *The proud helpers are brought low before him.*
 24 (G.) *I must supplicate Him that judgeth me ; (N.) I would cast myself on the mercy of my judge.*

If I had called, and He had answered me;
 Yet would I not believe that He hearkened unto my
 voice.

For He breaketh me with a tempest,
 And multiplieth my wounds without cause.

- 5 He will not suffer me to take my breath,
 But filleth me with bitterness.

"If we speak of strength, lo, He is mighty!
 And if of judgment, 'Who,' saith He, 'will summon
 me'?"

Though I be righteous, mine own mouth shall con-
 demn me:

- 10 Though I be perfect, it shall proye me perverse.
 I am perfect; I regard not myself;
 I despise my life.

"It is all one; therefore I say,
 He destroyeth the perfect and the wicked.

- 15 If the scourge slay suddenly,
 He will mock at the trial of the innocent.
 The earth is given into the hand of the wicked:
 He covereth the faces of the judges thereof;
 If it be not He, who then is it?

- 20 "Now my days are swifter than a post:
 They flee away, they see no good.

8 (C.) *If as to judicial trial, who will join issue with me
 before the court?*

10, 11 (G.) *Perfect were I, yet would He prove me perverse.
 Perfect I am, — I value not my soul —*

13 (C.) *This one thing is certain, therefore I have said it.*

20, 21 (N.) *My days have been swifter than a courier;
 They have fled away; they have seen no good.*

They are passed away as the swift ships :

As the eagle that swoopeth on the prey.

"If I say, I will forget my complaint,
I will put off my sad countenance, and be of good
cheer :

I am afraid of all my sorrows, 5

I know that Thou wilt not hold me innocent.

I shall be condemned ;

Why then do I labour in vain ?

If I wash myself with snow water, 10

And make my hands never so clean ;

Yet wilt Thou plunge me in the ditch,

And mine own clothes shall abhor me.

"For He is not a man, as I am, that I should
answer Him,

That we should come together in judgment.

There is no Daysman betwixt us, 15

That might lay His hand upon us both.

Let Him take His rod away from me,

And let not His terror make me afraid :

Then would I speak, and not fear Him ;

For I am not so in myself." 20

CHAP. 10.

"My soul is weary of my life ;

I will give free course to my complaint ;

1 SWIFT SHIPS.—(G.) *ships of reed.*

5 (N.) *Still am I in dread of the multitude of my sorrows.*

9, 10 (G.), (N.) *If I should wash myself in snow,
And cleanse my hands with lye.*

15 DAYSMAN.—(N.) *umpire* ; (C.) *mediator.*

16-18 (G.) *Who might lay His hand on both of us,
Who might remove His rod from upon me,
That the dread of Him should not unman me.*

20 (C.) *But not such is my case in my view* ; (G.) *For as I
am now, I am not myself.*

I will speak in the bitterness of my soul.
 I will say unto God, 'Do not condemn me;
 Show me wherefore Thou contendest with me.'

- 5 "Is it good unto Thee that Thou shouldest oppress,
 That Thou shouldest despise the work of Thine hands,
 And shine upon the counsel of the wicked?
 Hast Thou eyes of flesh,
 Or seest Thou as man seeth?
 Are Thy days as the days of man,
 10 Are Thy years as man's days,
 That Thou inquirest after mine iniquity,
 And searchest after my sin,
 Although Thou knowest that I am not wicked;
 And there is none that can deliver out of Thine hand?
- 15 "Thine hands have framed me and fashioned me
 Together round about; yet Thou dost destroy me.
 Remember, I beseech Thee, that Thou hast fashioned
 me as clay;
 And wilt Thou bring me into dust again?
 Hast Thou not poured me out as milk,
 20 And curdled me like cheese?
 Thou hast clothed me with skin and flesh,
 And knit me together with bones and sinews.
 Thou hast granted me life and favour,
 And Thy visitation hath preserved my spirit.
- 25 "Yet these things Thou didst hide in Thine heart;
 I know that this is with Thee:
 If I sin, then Thou markest me,
 And Thou wilt not acquit me from mine iniquity.

6 (G.) *While Thou shinest on the counsel of the wicked?*
 15, 16 (N.) *Have thy hands completely fashioned and made me
 In every part, that thou mightest destroy me?*
 26 IS WITH THEE.—(G.) *was in Thy mind.*

If I be wicked, woe unto me ;
 And if I be righteous, yet shall I not lift up my head,
 Being filled with ignominy
 And looking upon mine affliction.
 And if my head exalt itself, Thou huntest me as a lion. 5
 And again Thou showest Thyself marvellous upon me.
 Thou renewest Thy witnesses against me,
 And increasest Thine indignation upon me ;
 Changes and warfare are with me.

“Wherefore then hast Thou brought me forth out 10
 of the womb ?

I had given up the ghost, and no eye had seen me.
 I should have been as though I had not been ;
 I should have been carried from the womb to the
 grave.

Are not my days few ? cease then,
 And let me alone, that I may take comfort a little, 15
 Before I go whence I shall not return,
 Even to the land of darkness and of the shadow of
 death ;

The land dark as midnight ;
 The land of the shadow of death, without any order,
 And where the light is as midnight.” 20

ZOPHAR

CHAP. II.

Then answered Zophar the Naamathite, and said :

“Should not the multitude of words be answered ?

3, 4 (G.) *Filled as I am with shame, and seeing my misery.*

9 (N.) *New hosts continually rise up against me ; (G.) With
 changing host on host opposing me.*

11 (C.) *Would I had breathed out my life and no eye had
 ever seen me !*

22 *Shall a throng of words go unanswered ?*

And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee
ashamed?

For thou sayest, 'My doctrine is pure,

- 5 And I am clean in thine eyes.'

"But Oh, that God would speak,
And open His lips against thee;
And that He would show thee the secrets of wisdom,
For He is manifold in understanding!

- 10 Know therefore that God exacteth of thee less than
thine iniquity deserveth.

"Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than Sheol; what canst thou know?

- 15 The measure thereof is longer than the earth,
And broader than the sea.
If He pass through, and shut up,
And call unto judgment, then who can hinder Him?
For He knoweth vain men:
20 He seeth iniquity also, even though He consider it not.
But vain man is void of understanding,
Yea, man is born as a wild ass's colt.

1 (G.) *And a man of lips be counted in the right?*

9 (G.) *For there is fold on fold to truth; (C.) For there
are complications in his counsels.*

13 (C.) *The things of God are heights of heaven:—what
canst thou do?*

17, 18 (N.) *If he apprehend, and bind, and bring to trial, who
shall oppose him; (C.) If he arrest and imprison,
and then summon before his bar, who can
answer?*

21, 22 (G.) *But the witless will never become wise,
Till the wild-ass's foal be born a man.*

"If thou set thine heart aright,
 And stretch out thine hands toward Him;
 If iniquity be in thine hand, put it far away,
 And let not unrighteousness dwell in thy tents;
 Surely then shalt thou lift up thy face without spot; 5
 Yea, thou shalt be stedfast, and shalt not fear:
 For thou shalt forget thy misery;
 Thou shalt remember it as waters that are passed
 away:
 And thy life shall be clearer than the noonday;
 Though there be darkness, it shall be as the morning. 10
 And thou shalt be secure, because there is hope;
 Yea, thou shalt search about thee, and shalt take thy
 rest in safety.
 Also thou shalt lie down, and none shall make thee
 afraid;
 Yea, many shall make suit unto thee.
 But the eyes of the wicked shall fail, 15
 And they shall have no way to flee,
 And their hope shall be the giving up of the ghost."

JOB

CHAP. 12.

Then Job answered and said:

"No doubt but ye are the people,
 And wisdom shall die with you. 20
 "But I have understanding as well as you;
 I am not inferior to you:

10 (C.) *The former darkness shall become as the morning;*
 (N.) *Now thou art in darkness, then shalt thou be as the morning.*

14 (G.) *And great ones shall pay court unto thee.*

17 (G.) *And their hope is—to breathe forth their life.*

22 (C.) *I am not more fallen than ye.*

Yea, who knoweth not such things as these?

"I am as one that is a laughing-stock to his neighbour,

I who called upon God, and He answered :

The just, the perfect man is a laughing-stock.

5 "In the thought of him that is at ease there is contempt for misfortune ;

It is ready for them whose foot slippeth.

The tents of robbers prosper,

And they that provoke God are secure ;

Into whose hand God bringeth abundantly.

10 "But ask now the beasts, and they shall teach thee ;

And the fowls of the air, and they shall tell thee :

Or speak to the earth, and it shall teach thee ;

And the fishes of the sea shall declare unto thee.

Who knoweth not in all these,

15 That the hand of the LORD hath wrought this ?

In whose hand is the soul of every living thing,

And the breath of all mankind.

"Doth not the ear try words,

Even as the palate tasteth its food ?

20 With aged men is wisdom,

And in length of days understanding.

"With Him is wisdom and might ;

He hath counsel and understanding.

4 (G.) *A laughing-stock I, the just, the upright.*

9 (G.) *To him that carrieth his God in his hand.*

14, 15 (C.) *Who does not learn by all these witnesses
That the hand of Jehovah doeth this ?*

20-22 (C.) *With the ancients (ye say) is wisdom ;
With those of many days is understanding.
Rather with him are wisdom and might.*

Behold, He breaketh down, and it cannot be built again ;

He shutteth up a man, and there can be no opening.

Behold, He withholdeth the waters, and they dry up ;

Again, He sendeth them out, and they overturn the earth.

“ With Him is strength and sound wisdom ; 5

The deceived and the deceiver are His.

He leadeth counsellors away spoiled,

And judges maketh He fools.

He looseth the bond of kings,

And bindeth their loins with a girdle. 10

He leadeth priests away spoiled,

And overthroweth the mighty.

He removeth the speech of the trusty,

And taketh away the understanding of the elders.

He poureth contempt upon princes, 15

And looseth the belt of the strong.

He discovereth deep things out of darkness,

And bringeth out to light the shadow of death.

He increaseth the nations, and He destroyeth them :

He enlargeth the nations, and He leadeth them captive. 20

He taketh away understanding from the chiefs of the people of the earth,

And causeth them to wander in a wilderness where there is no way.

They grope in the dark without light,

And He maketh them to stagger like a drunken man.

6 (G.) *The erring one and he that causeth to err are His.*

21 (G.) *Who dishearteneth the leaders of the people of the land.*

CHAP. 13.

"Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.

"What ye know, the same do I know also:
I am not inferior unto you.

- 5 "Surely I would speak to the Almighty,
And I desire to reason with God.

"But ye are forgers of lies,
Ye are all physicians of no value.

Oh, that ye would altogether hold your peace!

- 10 And it should be your wisdom.

"Hear now my reasoning,
And hearken to the pleadings of my lips.

Will ye speak unrighteously for God,
And talk deceitfully for Him?

- 15 Will ye show partiality to Him?

Will ye contend for God?

Is it good that He should search you out?

Or as one deceiveth a man, will ye deceive Him?

He will surely reprove you,

- 20 If ye do secretly show partiality.

Shall not His majesty make you afraid,

And His dread fall upon you?

Your memorable sayings are proverbs of ashes,

Your defences are defences of clay.

- 25 "Hold your peace, let me alone, that I may speak,

5, 6 (C.) *But verily, I for my part would speak to the Almighty; I long to debate my cause with God.*

8 (G.) *Patchers-up of nothings are ye all;* (C.) *Miserable botchers are ye all.*

13 (G.) *Will ye speak what is wrong, for God?*

15 (C.) *Will ye accept his person?*

25 (C.) *Cease to interrupt me; let me have scope to speak.*

And let come on me what will.
 Wherefore should I take my flesh in my teeth,
 And put my life in mine hand?
 Behold, He will slay me; I have no hope:
 Nevertheless I will maintain my ways before Him.
 This also shall be my salvation,
 That a godless man shall not come before Him.

“Hear diligently my speech,
 And let my declaration be in your ears.
 Behold now, I have set my cause in order; 10
 I know that I am righteous.
 Who is he that will contend with me?
 For now shall I hold my peace and give up the ghost.

“Only do not two things unto me,
 Then will I not hide myself from Thy face: 15
 Withdraw Thine hand far from me;
 And let not Thy terror make me afraid.
 Then call Thou, and I will answer;
 Or let me speak, and answer Thou me.

“How many are mine iniquities and sins? 20
 Make me to know my transgression and my sin.
 Wherefore hidest Thou thy face,
 And holdest me for Thine enemy?
 Wilt Thou harass a driven leaf?
 And wilt Thou pursue the dry stubble? 25
 For Thou writest bitter things against me,
 And makest me to inherit the iniquities of my youth:

4 (G.) *Behold—He may slay me; I may not hope.*

(C.) *Behold, he will slay me: I cannot hope for anything less.*

11 (G.) *I know that I shall be justified.* (C.) *I know that I am just (as to the charge against me).*

Thou puttest my feet also in the stocks, and markest
all my paths;

Thou settest a bound to the soles of my feet :
Though I am like a rotten thing that consumeth,
Like a garment that is moth-eaten.

5 "Man that is born of a woman
Is of few days, and full of trouble.
He cometh forth like a flower, and is cut down :
He fleeth also as a shadow, and continueth not.

"And dost Thou open Thine eyes upon such an one,
10 And bringest me into judgment with Thee?

"Who can bring a clean thing out of an unclean?
not one.

Seeing his days are determined, the number of his
months is with Thee,

And Thou hast appointed his bounds that he cannot
pass ;

Look away from him, that he may rest,

15 Till he shall accomplish, as an hireling, his day.

"For there is hope of a tree, if it be cut down, that
it will sprout again,

And that the tender branch thereof will not cease.

Though the root thereof wax old in the earth,

And the stock thereof die in the ground ;

20 Yet through the scent of water it will bud,

And put forth boughs like a plant.

"But man dieth, and is laid low :

Yea, man giveth up the ghost, and where is he ?

As the waters fail from the sea,

25 And the river wasteth and drieth up ;

So man lieth down and riseth not :

2, 3 (G.) *On the soles of my feet hast Thou set Thy mark :
On one who as a rotten thing consumeth away.*

Till the heavens be no more, they shall not awake,
Nor be roused out of their sleep.

“Oh that Thou wouldest hide me in Sheol,
That Thou wouldest keep me secret, until Thy wrath
be past,
That Thou wouldest appoint me a set time, and 5
remember me!
If a man die, shall he live again?
All the days of my warfare would I wait,
Till my release should come.

“Thou shouldest call, and I would answer Thee :
Thou wouldest have a desire to the work of Thine 10
hands.

But now Thou numberest my steps :
Dost Thou not watch over my sin ?
My transgression is sealed up in a bag,
And Thou fastenest up mine iniquity.

“And surely the mountain falling cometh to 15
nought,
And the rock is removed out of its place ;
The waters wear the stones ;
The overflowings thereof wash away the dust of the
earth :

So Thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth ; 20
Thou changest his countenance, and sendest him
away.

His sons come to honour, and he knoweth it not ;

6, 7 (N.) *If a man die, can he live again?*
All the days of my war-service would I wait ;

(G.) *If a man die—might he live again?*

11, 12 (G.) *For then wouldest Thou number my steps,*
Nor wouldest Thou watch upon my sin.

And they are brought low, but he perceiveth it not of them.

But his flesh upon him hath pain,
And his soul within him mourneth.

Second Round of Speeches

ELIPHAZ

CHAP. 15.

Then answered Eliphaz the Temanite, and said:

- 5 "Should a wise man make answer with vain knowledge,
And fill his belly with the east wind?
Should he reason with unprofitable talk,
Or with speeches wherewith he can do no good?
Yea, thou doest away with fear,
- 10 And restrainest devotion before God.
For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
Thine own mouth condemneth thee, and not I;
Yea, thine own lips testify against thee.
- 15 "Art thou the first man that was born?
Or wast thou brought forth before the hills?
Hast thou heard the secret counsel of God?
And dost thou limit wisdom to thyself?
What knowest thou, that we know not?
- 20 What understandest thou, which is not in us?

6 (G.) *Shall a wise man answer windy knowledge?*

9, 10 (C.) *Verily, thou dost annul piety and restrain prayer before God.*

11 (N.) *Yea, thy own mouth proclaimeth thy iniquity.*

17 (C.) *Wast thou a listener in the privy counsel of God?*

With us are both the grayheaded and the very aged
men,
Much elder than thy father.

"Are the consolations of God too small for thee,
Even the word that is gentle toward thee?
Why doth thine heart carry thee away? 5
And why do thine eyes flash?
That thou turnest thy spirit against God,
And lettest such words go out of thy mouth.
What is man, that he should be clean?
And he who is born of a woman, that he should be 10
righteous?
Behold, He putteth no trust in His holy ones;
Yea, the heavens are not clean in His sight.
How much less one that is abominable and corrupt,
A man that drinketh iniquity like water!

"I will show thee, hear thou me; 15
And that which I have seen I will declare :
(Which wise men have told
From their fathers, and have not hid it;
Unto whom alone the land was given,
And no stranger passed among them :) 20
"The wicked man travaileth with pain all his days,
Even the number of years that are laid up for the
oppressor.
A sound of terrors is in his ears;
In prosperity the spoiler shall come upon him:

4 (N.) *And words so full of kindness to thee?*

5 (N.) *Why hath thy passion taken possession of thee?*

6 (C.) *And why does thine eye twinkle with insolence?*

13-15 (C.) *How much more abominable and corrupt is man
who drinks iniquity as water!*

Let me show thee; hearken thou to me.

He believeth not that he shall return out of darkness,
 And he is waited for of the sword :

He wandereth abroad for bread, saying, Where is it ?
 He knoweth that the day of darkness is ready at his hand :

- 5 Distress and anguish make him afraid ;
 They prevail against him, as a king ready to the battle.

“ ‘ Because he hath stretched out his hand against God,

And behaveth himself proudly against the Almighty ;
 He runneth upon Him with a stiff neck,

- 10 With the thick bosses of his bucklers :
 Because he hath covered his face with his fatness,
 And gathered fat upon his loins ;
 And he hath dwelt in desolate cities,
 In houses which no man inhabited,

- 15 Which were ready to become heaps.
 He shall not be rich, neither shall his substance continue,
 Neither shall their possessions be extended on the earth.

He shall not depart out of darkness ;
 The flame shall dry up his branches,

- 20 And by the breath of his mouth shall he go away.
 “ ‘ Let him not trust in vanity, deceiving himself :
 For vanity shall be his recompence.

1 (N.) *He hath no hope that he shall escape from darkness.*

8 (N.) *And bade defiance to the Almighty ;* (G.) *And against the Almighty maketh himself strong.*

15 (G.) *Which are doomed to be heaps of stones.*

21, 22 (C.) *Let him not trust in evil ; he deceives himself (if he does), for evil will become his retribution.*

It shall be accomplished before his time,
 And his branch shall not be green.
 He shall shake off his unripe grape as the vine,
 And shall cast off his flower as the olive.
 For the company of the godless shall be barren, 5
 And fire shall consume the tents of bribery.
 They conceive mischief, and bring forth iniquity,
 And their belly prepareth deceit.' "

JOB

CHAP. 16.

Then Job answered and said :

"I have heard many such things: 10
 Miserable comforters are ye all.
 Shall vain words have an end ?
 Or what provoketh thee that thou answerest ?
 I also could speak as ye do ;
 If your soul were in my soul's stead, 15
 I could join words together against you,
 And shake mine head at you.
 But I would strengthen you with my mouth,
 And the solace of my lips should assuage your grief.
 "Though I speak, my grief is not assuaged : 20
 And though I forbear, what am I eased ?
 But now He hath made me weary :

1 (N.) *He shall come to his end before his time ;* (G.) *While yet his time is not, it shall be paid in full.*

11-13 (G.) *Tormenting comforters are ye all.
 Is there any end to words of wind ?
 Or what hath provoked thee, that thou answerest thus ?*

18 (C.) *But I would rather give you moral strength with my mouth.*

22 (G.) *Nay—now hath He wearied me out.*

Thou hast made desolate all my company.

And Thou hast laid fast hold on me, which is a witness against me:

And my leanness riseth up against me, it testifieth to my face.

“He hath torn me in His wrath, and persecuted me;

5 He hath gnashed upon me with His teeth:

Mine adversary sharpeneth His eyes upon me.

They have gaped upon me with their mouth;

They have smitten me upon the cheek reproachfully:

They gather themselves together against me.

10 “God delivereth me to the ungodly,

And casteth me into the hands of the wicked.

I was at ease, and He brake me asunder;

Yea, He hath taken me by the neck, and dashed me to pieces:

He hath also set me up for His mark.

15 His archers compass me round about,

He cleaveth my reins asunder, and doth not spare;

He poureth out my gall upon the ground.

He breaketh me with breach upon breach;

He runneth upon me like a giant.

20 “I have sewed sackcloth upon my skin,

And have laid my horn in the dust.

My face is foul with weeping,

And on my eyelids is the shadow of death;

Although there is no violence in mine hands,

25 And my prayer is pure.

“O earth, cover not thou my blood,

And let my cry have no resting place.

2 (G.) *And Thou hast shriveled me up, till it is become a witness.*

9 (G.) *As one man they combine themselves against me.*

Even now, behold, my witness is in heaven,
 And he that voucheth for me is on high.
 My friends scorn me:
 But mine eye poureth out tears unto God;
 That He would maintain the right of a man with 5
 God,
 And of a son of man with his neighbour!
 For when a few years are come,
 I shall go the way whence I shall not return.

CHAP. 17.

"My spirit is consumed, my days are extinct,
 The grave is ready for me. 10

"Surely there are mockers with me,
 And mine eye dwelleth upon their provocation.
 Give now a pledge, be surety for me with Thyself;
 Who is there that will strike hands with me?
 For Thou hast hid their heart from understanding: 15
 Therefore shalt Thou not exalt them.

He that denounceth his friends for a prey,
 Even the eyes of his children shall fail.

"But He hath made me a byword of the people;
 And they spit in my face. 20
 Mine eye also is dim by reason of sorrow,

2 (N.) *And he who knoweth me is on high; (C.) And my Attestor is on high; (G.) And mine Advocate is on high.*

3 (C.) *My mockers are these my (professed) friends.*

5 (N.) *O that one might contend for a man with God.*

6 (G.) *And as the son of man for his neighbour.*

9 (G.) *My breath is spent; my days are quenched.*

11 (C.) *If these men with me are not mockers (what are they)?*

11, 12 (G.) *Were it not that mockery is with me,
 Mine eye could rest calmly on their taunts.*

20 (N.) *Yea, I have become their abhorrence.*

And all my members are as a shadow.
 Upright men shall be astonished at this,
 And the innocent shall stir up himself against the
 godless.

- Yet shall the righteous hold on his way,
 5 And he that hath clean hands shall wax stronger and
 stronger.

But return ye, all of you, and come now :
 And I shall not find a wise man among you.

- “ My days are past, my purposes are broken off,
 Even the thoughts of my heart.
 10 They change the night into day :
 The light, say they, is near unto the darkness.
 If I look for Sheol as mine house ;
 If I have spread my couch in the darkness ;
 If I have said to corruption, ‘ Thou art my father ’ ;
 15 To the worm, ‘ Thou art my mother, and my sister ’ ;
 Where then is my hope ?
 And as for my hope, who shall see it ?
 It shall go down to the bars of Sheol,
 When once there is rest in the dust.”

BILDAD

CHAP. 18.

- 20 Then answered Bildad the Shuhite, and said :

“ How long will ye lay snares for words ?
 Consider, and afterwards we will speak.

-
- 8, 9 (C.) *My days are past; my plans of life are frustrated*
—those dearest treasures of my heart.
 12-14 (N.) *Yea, I look to the grave as my home;*
I have made my bed in darkness.
I say to the pit, ‘ Thou art my father ! ’
 21 (N.) *How long ere ye make an end of words ?*

“Wherefore are we counted as beasts,
 And are become unclean in your sight?
 Thou that tearest thyself in thine anger,
 Shall the earth be forsaken for thee?
 Or shall the rock be removed out of its place? 5

“Yea, the light of the wicked shall be put out,
 And the spark of his fire shall not shine.
 The light shall be dark in his tent,
 And his lamp above him shall be put out.
 The steps of his strength shall be straitened, 10
 And his own counsel shall cast him down.
 For he is cast into a net by his own feet,
 And he walketh upon the toils.
 A gin shall take him by the heel,
 And a snare shall lay hold on him. 15
 A noose is hid for him in the ground,
 And a trap for him in the way.
 Terrors shall make him afraid on every side,
 And shall chase him at his heels.
 His strength shall be hungerbitten, 20
 And calamity shall be ready at his side.
 The members of his body shall be devoured,
 Yea, the firstborn of death shall devour his members.
 He shall be rooted out of his tent wherein he trusteth;
 And he shall be brought to the king of terrors. 25
 There shall dwell in his tent that which is none of
 his:
 Brimstone shall be scattered upon his habitation.

9 (C.) *His lamp suspended above shall be put out.*
 13, 14 (G.) *And he chooseth his way over a pitfall.*

The trap seizeth his heel.

20 (N.) *His strength is wasted by hunger.*

26 (C.) *Others than his offspring shall dwell in his tent.*

- His roots shall be dried up beneath,
 And above shall his branch be cut off.
 His remembrance shall perish from the earth,
 And he shall have no name in the street.
- 5 He shall be driven from light into darkness,
 And chased out of the world.
 He shall have neither son nor son's son among his
 people,
 Nor any remaining where he sojourned.
 They that come after shall be astonished at his day,
- 10 As they that went before were affrighted.
 "Surely such are the dwellings of the unrighteous,
 And this is the place of him that knoweth not God."

JOB

CHAP. 19.

Then Job answered and said :

- "How long will ye vex my soul,
 15 And break me in pieces with words ?
 These ten times have ye reproached me :
 Ye are not put to shame that ye deal hardly with me.
 And be it indeed that I have erred,
 Mine error remaineth with myself.
- 20 If indeed ye will magnify yourselves against me,
 And plead against me my reproach :
 Know now that God hath subverted me in my cause,
 And hath compassed me with His net.

- "Behold, I cry out of wrong, but I am not heard :
 25 I cry for help, but there is no judgment.

8 (G.) *Nor is there an escaped one in his dwelling-places.*

17 (C.) *Shameless, ye misjudge me.*

21 (C.) *Then prove against me your reproachful charges.*

22 (N.) *Know then that it is God who hath brought me low.*

He hath fenced up my way that I cannot pass,
 And hath set darkness in my paths.
 He hath stripped me of my glory,
 And taken the crown from my head.
 He hath broken me down on every side, and I am gone: 5
 And mine hope hath He plucked up like a tree.
 He hath also kindled His wrath against me,
 And He counteth me unto Him as one of His adver-
 saries.
 His troops come on together, and cast up their way
 against me,
 And encamp round about my tent. 10

"He hath put my brethren far from me,
 And mine acquaintance are wholly estranged from
 me.
 My kinsfolk have failed,
 And my familiar friends have forgotten me.
 They that dwell in mine house, and my maids, count 15
 me for a stranger :
 I am an alien in their sight.
 I call unto my servant, and he giveth me no answer,
 Though I intreat him with my mouth.
 My breath is strange to my wife,
 And my supplication to the children of mine own 20
 mother.
 Even young children despise me;
 If I arise, they speak against me.
 All my inward friends abhor me :
 And they whom I loved are turned against me.

9 (C.) . . . *they cast up their embankments against me.*

13 (G.) *My kinsfolk stand aloof.*

20 (G.) *And I am loathsome to the sons of my body ; (N.) And my prayers also to my own mother's sons.*

"My bone cleaveth to my skin and to my flesh,
 And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my
 friends;

For the hand of God hath touched me.

- 5 Why do ye persecute me as God,
 And are not satisfied with my flesh?

"Oh that my words were now written !
 Oh that they were inscribed in a book !
 That with an iron pen and lead

- 10 They were graven in the rock for ever!

"But as for me, I know that my REDEEMER
 liveth,

And at last He shall stand up upon the earth ;
 And after my skin, even this body, is destroyed,
Then without my flesh shall I see God :

- 15 Whom I, even I, shall see on my side,
 And mine eyes shall behold, and not as a stranger.
 My reins are consumed within me.

"If ye say, 'How we will persecute him !
 And that the root of the matter is found in me' ;

- 20 Be ye afraid of the sword :
 For wrath bringeth the punishments of the sword,
 That ye may know there is a judgment."

2 (G.) *And shrunk away is the covering of my teeth.*

12-17 (G.) *That He will stand, survivor, over the dust ;
 And after my skin is gone, they will rend this body,
 And I, from my flesh, shall see God ;
 Whom I shall see, I, for myself ;
 Whom my eyes shall behold, a stranger no more.
 Oh, for this my reins consume within me.*

17 (N.) *For this, my soul panteth within me.*

19 (N.) *And find grounds of accusation against him ?*

ZOPHAR

CHAP. 20.

Then answered Zophar the Naamathite, and said :

"Therefore do my thoughts give answer to me,
Even by reason of my haste that is in me.
I have heard the reproof which putteth me to shame,
And the spirit of my understanding answereth me. 5

"Knowest thou not this of old time,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the joy of the godless but for a moment?
Though his excellency mount up to the heavens, 10
And his head reach unto the clouds ;
Yet he shall perish for ever like his own dung :
They who have seen him shall say, 'Where is he ?'
He shall fly away as a dream, and shall not be found :
Yea, he shall be chased away as a vision of the night. 15
The eye which saw him shall see him no more ;
Neither shall his place any more behold him.
His children shall seek the favour of the poor,
And his hands shall give back his wealth.
His bones are full of his youth, 20
But it shall lie down with him in the dust.

"Though wickedness be sweet in his mouth,
Though he hide it under his tongue ;
Though he spare it, and will not let it go,
But keep it still within his mouth ; 25

6 (G.) *What ! thou surely knowest this, from of old.*

12 (C.) *Yet corresponding to his exaltation, so shall he perish forever.*

19 (C.) *And his hands shall make restitution of his (ill-gotten) wealth.*

- Yet his food in his bowels is turned,
 It is the gall of asps within him.
 He hath swallowed down riches, and he shall vomit
 them up again :
 God shall cast them out of his belly.
- 5 “He shall suck the poison of asps :
 The viper’s tongue shall slay him.
 He shall not look upon the rivers,
 The flowing streams of honey and butter.
 That which he laboured for shall he restore, and shall
 not swallow it down ;
- 10 According to the substance that he hath gotten, he
 shall not rejoice.
 For he hath oppressed and forsaken the poor ;
 He hath violently taken away an house, and he shall
 not build it up.
 Because he knew no quietness within him,
 He shall not save aught of that wherein he delighteth.
- 15 There was nothing left that he devoured not ;
 Therefore his prosperity shall not endure.
 “In the fulness of his sufficiency he shall be in
 straits :
 The hand of every one that is in misery shall come
 upon him.
 When he is about to fill his belly,
- 20 God shall cast the fierceness of His wrath upon him,
 And shall rain it upon him while he is eating.
 He shall flee from the iron weapon,

1, 2 (C.) *Yet his food turns acrid in his bowels—the gall of asps within him.*

9 (N.) *The fruits of his toil he shall give back, and shall not enjoy them.*

15 (C.) *Nothing escaped his devouring greed.*

19 (N.) *He shall, indeed, have wherewith to fill himself.*

And the bow of brass shall strike him through.
 He draweth it forth, and it cometh out of his body:
 Yea, the glittering point cometh out of his gall;
 Terrors are upon him.

“All darkness is laid up for his treasures : 5
 A fire not blown by man shall devour him ;
 It shall consume that which is left in his tent.
 The heavens shall reveal his iniquity,
 And the earth shall rise up against him.
 The increase of his house shall depart, 10
 His goods shall flow away in the day of his wrath.

“This is the portion of a wicked man from God,
 And the heritage appointed unto him by God.”

JOB

CHAP. 21.

Then Job answered and said:

“Hear diligently my speech ; 15
 And let this be your consolations.
 Suffer me, and I also will speak ;
 And after that I have spoken, mock on.

“As for me, is my complaint to man ?
 And why should I not be impatient ?” 20
 Mark me, and be astonished,
 And lay your hand upon your mouth.
 Even when I remember I am troubled,
 And horror taketh hold on my flesh.

2 (C.) *He draws out the arrow, and, etc.*

6 (G.) *A fire not blown shall consume him.*

16 (G.) *And be this the ‘consolations’ ye give.*

20 (C.) *(Since it is not) why should not my spirit be troubled?*

23 (N.) *When I think of it, I am confounded.*

- "Wherefore do the wicked live,
 Become old, yea, wax mighty in power?
 Their seed is established with them in their sight,
 And their offspring before their eyes.
 5 Their houses are safe from fear,
 Neither is the rod of God upon them.
 Their bull gendereth, and faileth not;
 Their cow calveth, and casteth not her calf.
 They send forth their little ones like a flock,
 10 And their children dance.
 They sing to the timbrel and harp,
 And rejoyce at the sound of the pipe.
 They spend their days in prosperity,
 And in a moment they go down to Sheol.
 15 And they say unto God, 'Depart from us;
 For we desire not the knowledge of Thy ways.
 What is the Almighty, that we should serve
 Him?
 And what profit should we have, if we pray unto
 Him?'

- "Lo, their prosperity is not in their hand:
 20 The counsel of the wicked is far from me.

- "How oft is it that the lamp of the wicked is put
 out?
 That their calamity cometh upon them?
 That God distributeth sorrows in His anger?
 That they are as stubble before the wind,
 25 And as chaff that the storm carrieth away?

18, 19 (C.) *And what profit shall we gain though we pray
 never so earnestly?*

*Mark well; their good (ye say) is not in their
 hand!*

Ye say, 'God layeth up his iniquity for his children.'

Let Him recompense it unto himself, that he may know it.

Let his own eyes see his destruction,
And let him drink of the wrath of the Almighty.
For what pleasure hath he in his house after him, 5
When the number of his months is cut off?

Shall any teach God knowledge?
Seeing He judgeth those that are high.
One dieth in his full strength, 10
Being wholly at ease and quiet:

His breasts are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust, 15
And the worm covereth them.

"Behold, I know your thoughts,
And the devices which ye wrongfully imagine
against me.
For ye say, 'Where is the house of the prince?
And where is the tent wherein the wicked dwelt?' 20
Have ye not asked them that go by the way?
And do ye not know their tokens?

1, 2 (C.) *Does God (as ye say) store up his sin for his children?*

*Rather let him requite it upon the man himself
that he may know it.*

11, 12 (G.) *His vessels full of milk, and the marrow, etc.;*
(C.) *His loins are full of fat; the marrow, etc.*

19 (N.) *For ye say, 'Where is the house of the oppressor?'*

21 (C.) *Have ye not asked the wayfaring men?*

- That the evil man is reserved to the day of calamity?
 That they are led forth to the day of wrath?
 Who shall declare his way to his face?
 And who shall repay him what he hath done?
- 5 Yet shall he be borne to the grave,
 And men shall keep watch over the tomb.
 The clods of the valley shall be sweet unto him,
 And all men shall draw after him,
 As there were innumerable before him.
- 10 "How then comfort ye me in vain,
 Seeing in your answers there remaineth only falsehood?"

Third Round of Speeches

ELIPHAZ

CHAP. 22.

- Then answered Eliphaz the Temanite, and said:
- "Can a man be profitable unto God?
 Surely he that is wise is profitable unto himself.
- 15 Is it any pleasure to the Almighty, that thou art
 righteous?
 Or is it gain to Him, that thou makest thy ways
 perfect?

1-3 (N.) *That the wicked is spared in the day of destruction,
 And that he is borne to his grave in the day of
 wrath?*

Who will charge him with his conduct to his face?

10, 11 (C.) *How vain therefore are the comforts ye would give
 me! and in your answers (when sifted) nothing
 remains but false views of God.*

14 (C.) *For it is himself the wise man profits.*

16 (G.) *Or is it a gain, that thou makest thy ways perfect?*

Is it for thy fear of Him that He reproveth thee,
 That He entereth with thee into judgment?
 Is not thy wickedness great?
 Neither is there any end to thine iniquities.
 For thou hast taken pledges of thy brother for nought, 5
 And stripped the naked of their clothing.
 Thou hast not given water to the weary to drink.
 And thou hast withholden bread from the hungry.
 But as for the mighty man, he had the earth;
 And the honourable man, he dwelt in it. 10
 Thou hast sent widows away empty,
 And the arms of the fatherless have been broken.
 Therefore snares are round about thee,
 And sudden fear troubleth thee,
 Or darkness, that thou canst not see, 15
 And abundance of waters cover thee.

"Is not God in the height of heaven?
 And behold the height of the stars, how high they
 are!
 And thou sayest, 'What doth God know?
 Can He judge through the thick darkness? 20
 Thick clouds are a covering to Him, that He seeth
 not;
 And He walketh on the vault of heaven.'

"Wilt thou keep the old way
 Which wicked men have trodden?

-
- 1 (N.) *Will he contend with thee because he feareth thee?*
 3 (G.) *May not thy wickedness be great?*
 9 (C.) *The man of strong arm held the land.*
 17 (G.) *Is not God the summit of heaven?*
 19 (C.) *Yet thou hast been saying (to thyself)—How should
 God know? (N.) Hence thou sayest, 'What doth
 God know?'*

- Who were snatched away before their time,
 Whose foundation was poured out as a stream :
 Who said unto God, 'Depart from us' ;
 And, 'What can the Almighty do for us?'
- 5 Yet He filled their houses with good things:
 But the counsel of the wicked is far from me.
 The righteous see it, and are glad ;
 And the innocent laugh them to scorn :
 Saying, 'Surely they that did rise up against us are
 cut off,
- 10 And the remnant of them the fire hath consumed.'
- " Acquaint now thyself with Him, and be at peace :
 Thereby good shall come unto thee.
 Receive, I pray thee, the law from His mouth,
 And lay up His words in thine heart.
- 15 If thou return to the Almighty, thou shalt be built
 up ;
 If thou put away unrighteousness far from thy tents.
 And lay thou thy treasure in the dust,
 And the gold of Ophir among the stones of the
 brooks ;
 And the Almighty shall be thy treasure,
- 20 And precious silver unto thee.

2 (N.) *And whose foundations were swept away by a flood?*

5, 6 (G.) *And yet — 'He filleth their houses with good,' thou sayest ;*

While also thou sayest, 'The counsel of the wicked be far from me!'

8-10 (G.) *And the innocent make a by-word of them :*

*'Verily,' they say, 'our adversaries are cut down,
 And their remains doth the fire devour.'*

17 (N.) *Cast to the dust thy gold ;* (C.) *If thou wilt cast gold to the ground.*

19, 20 (C.) *Then shall the Almighty become thy gold, and silver toilsfully earned, for thee.*

For then shalt thou delight thyself in the Almighty,
 And shalt lift up thy face unto God.
 Thou shalt make thy prayer unto Him, and He shall
 hear thee;
 And thou shalt pay thy vows.
 Thou shalt also decree a thing, and it shall be estab- 5
 lished unto thee;
 And light shall shine upon thy ways.
 When they cast thee down, thou shalt say, 'There is
 lifting up';
 And the humble person He shall save.
 He shall deliver even him that is not innocent:
 Yea, he shall be delivered through the cleanness of 10
 thine hands."

JOB

CHAP. 23.

Then Job answered and said:

"Even to-day is my complaint rebellious:
 My stroke is heavier than my groaning.

"Oh that I knew where I might find Him,
 That I might come even to His seat! 15
 I would order my cause before Him,
 And fill my mouth with arguments.
 I would know the words which He would answer me,
 And understand what He would say unto me.

5 (N.) *The purpose which thou formest shall prosper with thee.*

7 (G.) *Though they lead downward, yet thou sayest, 'Aloft!'*

12, 13 (G.) *Defiant, even to-day, is my complaint, Though my hand lieth heavy on my groaning.*

14 (C.) *Oh that I knew and might find him.*

Would He contend with me in the greatness of His power?

Nay; but He would give heed unto me.

There the upright might reason with Him;

So should I be delivered for ever from my Judge.

5 "Behold, I go forward, but He is not there;

And backward, but I cannot perceive Him:

On the left hand, when He doth work, but I cannot behold Him:

He hideth Himself on the right hand, that I cannot see Him.

But He knoweth the way that I take;

10 When He hath tried me, I shall come forth as gold.

My foot hath held fast to His steps;

His way have I kept, and turned not aside.

I have not gone back from the commandment of his lips;

I have treasured up the words of His mouth more than my necessary food.

15 "But He is in one mind, and who can turn Him?

And what His soul desireth, even that He doeth.

For He performeth that which is appointed for me:

And many such things are with Him.

Therefore am I troubled at his presence;

20 When I consider, I am afraid of Him.

For God hath made my heart faint,

9 (N.) *But he knoweth the way which is in my heart;*
(C.) *But still he knows his way with me.*

14 (N.) *Above my own law have I esteemed the words of his mouth.*

14, 15 (G.) *More than aught mine own have I treasured the words of His mouth,*
But He—He abideth the same; who shall turn Him?

18 (N.) *And many such things are in his mind.*

And the Almighty hath troubled me :
 Because I was not cut off before the darkness,
 Neither did He cover the thick darkness from my
 face.

CHAP. 24.

“Why are times not laid up by the Almighty?
 And why do not they which know Him see His days? 5

“There are that remove the landmarks ;
 They violently take away flocks, and feed them.
 They drive away the ass of the fatherless,
 They take the widow's ox for a pledge.
 They turn the needy out of the way : 10
 The poor of the earth all hide themselves.
 Behold, as wild asses in the desert
 They go forth to their work, seeking diligently for
 food ;
 The wilderness yieldeth them food for their children.
 They cut their provender in the field ; 15
 And they glean the vintage of the wicked.
 They lie all night naked without clothing,
 And have no covering in the cold.
 They are wet with the showers of the mountains,
 And embrace the rock for want of a shelter. 20

“There are that pluck the fatherless from the
 breast,
 And take a pledge of the poor,

2, 3 (C.) *For I am not broken before the face of mere darkness, nor because he hath spread darkness before my face.*

4 (G.) *Why are not judgment-times determined by the Almighty?*

6 (N.), (C.) *They remove landmarks.*

22 (G.) *And take what the poor have on for pledge.*

- So that they go about naked without clothing,
 And being hungry they carry the sheaves ;
 They make oil within the walls of these men ;
 They tread their winepresses, and suffer thirst.
- 5 From out of the populous city men groan,
 And the soul of the wounded crieth out :
 Yet God regardeth not the folly.
- “These are of them that rebel against the light ;
 They know not the ways thereof,
 10 Nor abide in the paths thereof.
 The murderer riseth with the light, he killeth the
 poor and needy ;
 And in the night he is as a thief.
 The eye also of the adulterer waiteth for the twi-
 light,
 Saying, ‘No eye shall see me’ :
 15 And he disguiseth his face.
 In the dark they dig through houses :
 They shut themselves up in the day-time ;
 They know not the light.
 For the morning is to all of them as the shadow of
 death ;
 20 For they know the terrors of the shadow of death.
 He is swift upon the face of the waters ;
 Their portion is cursed in the earth :
 He turneth not by the way of the vineyards.

- “Drought and heat consume the snow waters :
 25 So doth Sheol those who have sinned.

7 (G.) *And God regardeth not the enormity.*

21 (C.) *As a light skiff is he on the face of the waters.*

The womb shall forget him; the worm shall feed
 sweetly on him;
 He shall be no more remembered:
 And unrighteousness shall be broken as a tree.
 He devoureth the barren that beareth not,
 And doeth not good to the widow. 5
 He draweth away the mighty also by his power:
 He riseth up, and no man is sure of life.
 God giveth them to be in security, and they rest
 thereon;
 And His eyes are upon their ways.
 They are exalted; yet a little while, and they are 10
 gone;
 Yea, they are brought low, they are taken out of the
 way as all other,
 And are cut off as the tops of the ears of corn.

"And if it be not so now, who will prove me a
 liar,
 And make my speech nothing worth?"

BILDAD

CHAP. 25.

Then answered Bildad the Shuhite, and said: 15

"Dominion and fear are with Him;
 He maketh peace in His high places.
 Is there any number of His armies?
 And upon whom doth not His light arise?
 How then can man be just with God? 20
 Or how can he be clean that is born of a woman?

11 (N.) *They are brought low, and die, like all others.*

16 (C.) *Dominion and fear are his of right.*

Behold, even the moon hath no brightness,
 And the stars are not pure in His sight:
 How much less man, that is a worm !
 And the son of man, that is a worm !”

JOB

CHAP. 26.

5 Then Job answered and said :

- “How hast thou helped him that is without power !
 How hast thou saved the arm that hath no strength !
 How hast thou counselled him that hath no wisdom,
 And plentifully declared sound knowledge !
- 10 To whom hast thou uttered words ?
 And whose spirit came forth from thee ?
 “They that are deceased tremble
 Beneath the waters and the inhabitants thereof.
 Sheol is naked before Him,
- 15 And Abaddon hath no covering.
 He stretcheth out the north over empty space,
 And hangeth the earth upon nothing.
 He bindeth up the waters in His thick clouds ;
 And the cloud is not rent under them.
- 20 He closeth in the face of His throne,
 And spreadeth His cloud upon it.
 He hath described a boundary upon the face of the
 waters,
 Unto the confines of light and darkness.

1-4 (C.) *Look away to the moon: it gives no light; to the stars, and they are not pure in his eyes! How much less then, man, a reptile, and the son of man, a worm!*

10 (C.) *With whose aid hast thou set forth such words?*

12 (G.) *The giant shades tremble.*

The pillars of heaven tremble
 And are astonished at his rebuke.
 He stirreth up the sea with His power,
 And by His understanding He smiteth through
 Rahab.

By His spirit the heavens are garnished ; 5
 His hand hath pierced the swift serpent.

“Lo, these are but the outskirts of His ways:
 And how small a whisper do we hear of Him!
 But the thunder of His power who can understand?”

CHAP. 27.

And Job again took up his parable, and said : 10

“As God liveth, who hath taken away my right;
 And the Almighty, who hath vexed my soul;
 (For my life is yet whole in me,
 And the spirit of God is in my nostrils;)
 Surely my lips shall not speak unrighteousness, 15
 Neither shall my tongue utter deceit.

God forbid that I should justify you :
 Till I die I will not put away mine integrity from me.
 My righteousness I hold fast, and will not let it go :
 My heart shall not reproach me so long as I live. 20

“Let mine enemy be as the wicked,
 And let him that riseth up against me be as the un-
 righteous.

3 (G.), (C.), (N.) *By His power He quelled the sea.*

5 (G.) *By His breath the heavens become serene.*

6 (C.) *His hand framed the constellation—the flying serpent.*

10, 11 (N.) *Moreover Job continued his discourse, and said :*

As God liveth, who hath rejected my cause.

13, 14 (C.) *Surely, so long as my breath is in me and the in-
 breathed Spirit of God is in my nostrils.*

20 (G.) *My heart shall not reproach one of my days.*

For what is the hope of the godless, though he get
him gain,

When God taketh away his soul ?

Will God hear his cry,

When trouble cometh upon him ?

- 5 Will he delight himself in the Almighty,
And call upon God at all times ?

“I will teach you concerning the hand of God ;
That which is with the Almighty will I not conceal.
Behold, all ye yourselves have seen it ;

- 10 Why then are ye become altogether vain ?

“This is the portion of a wicked man with God,
And the heritage of oppressors, which they receive
from the Almighty.

If his children be multiplied, it is for the sword ;
And his offspring shall not be satisfied with bread.

- 15 Those that remain of him shall be buried in death,
And his widows shall make no lamentation.

Though he heap up silver as the dust,
And prepare raiment as the clay ;
He may prepare it, but the just shall put it on,

1, 2 (N.) *For what is the hope of the wicked, when God cut-
teth off his web,*

And taketh away his life ?

(G.) *For what is the hope of the godless, when He cut
teth off,—*

When God draweth forth his soul ?

(C.) *For what is the hope of the daring sinner, though
he hath torn away (other's wealth), when God
shall tear away his soul !*

10 (G.) *Wherefore then this vanity, that ye vapor forth ?*

15 (C.) *By the pestilence shall his survivors come to their
early graves.*

And the innocent shall divide the silver.
 He buildeth his house as the moth,
 And as a booth which the keeper maketh.
 He lieth down rich, but he shall not be gathered ;
 He openeth his eyes, and he is not. 5
 Terrors overtake him like waters ;
 A tempest stealeth him away in the night.
 The east wind carrieth him away, and he departeth ;
 And it sweepeth him out of his place.
 For God shall hurl at him, and not spare : 10
 He would fain flee out of his hand.
 Men shall clap their hands at him,
 And shall hiss him out of his place.

CHAP. 28.

"Surely there is a mine for silver,
 And a place for gold which they refine. 15
Iron is taken out of the earth,
 And brass is molten out of the stone.
 Man setteth an end to darkness,
 And searcheth out to the furthest bound
 The stones of thick darkness and of the shadow of 20
 death.
 He breaketh open a shaft away from where men
 sojourn ;

4 (C.) *The rich man lies down in death, but is not gathered to the fathers ;* (G.) *He lieth down rich — and never again !*

5 (N.) *In the twinkling of an eye he is no more.*

10, 11 (G.) *It hurleth against him and spareth not ;
 Hither and thither he fleeth from its hand.*

14 (G.) *There is indeed a vein for the silver.*

19, 20 (N.) *He searcheth to the lowest depths
 For the stone of darkness and the shadow of death.*

21 (G.) *He breaketh the ravine remote from the settler.*

- They are forgotten of the foot;
 They hang afar from men, they swing to and fro.
 As for the earth, out of it cometh bread:
 And underneath it is turned up as it were by fire.
- 5 The stones thereof are the place of sapphires,
 And it hath dust of gold.
 That path no bird of prey knoweth,
 Neither hath the falcon's eye seen it:
 The proud beasts have not trodden it,
- 10 Nor hath the fierce lion passed thereby.
 He putteth forth his hand upon the flinty rock;
 He overturneth the mountains by the roots.
 He cutteth out channels among the rocks;
 And his eye seeth every precious thing.
- 15 He bindeth the streams that they trickle not;
 And the thing that is hid bringeth he forth to light.
- “But where shall *Wisdom* be found?
 And where is the place of understanding?
 Man knoweth not the price thereof;
- 20 Neither is it found in the land of the living.
 The deep saith, ‘It is not in me’:
 And the sea saith, ‘It is not with me.’
 It cannot be gotten for gold,
 Neither shall silver be weighed for the price thereof.
- 25 It cannot be valued with the gold of Ophir,
 With the precious onyx, or the sapphire.
 Gold and glass cannot equal it:
 Neither shall it be exchanged for jewels of fine gold.
 No mention shall be made of coral or of crystal:
- 30 Yea, the price of wisdom is above rubies.

1 (G.) *And there, forgotten of the passer's foot.*

15 (G.) *He bindeth up the streams from weeping.*

(G.) *But wisdom—where shall it be found?*

The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.

“Whence then cometh *Wisdom*?
And where is the place of understanding?
Seeing it is hid from the eyes of all living, 5
And kept close from the fowls of the air.
Destruction and Death say,
‘We have heard a rumour thereof with our ears.’
God understandeth the way thereof,
And He knoweth the place thereof. 10
For He looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, He meteth out the waters by measure.
When He made a decree for the rain, 15
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He established it, yea, and searched it out.
“And unto man He said,
‘Behold, the fear of the LORD, that is wisdom: 20
And to depart from evil is understanding.’”

CHAP. 29.

And Job again took up his parable, and said:

“Oh that I were as in the months of old,
As in the days when God watched over me;
When His lamp shined upon my head, 25
And by His light I walked through darkness;
As I was in the ripeness of my days,

5 SEEING IT IS HID.—(G.), (N.) *Since it is hidden; (C.)
It is hidden.*

7 DESTRUCTION.—(G.) *Abaddon.*

27 (G.) *As I was in mine autumn days.*

When the secret of God was upon my tent;
 When the Almighty was yet with me,
 And my children were about me;
 When my steps were washed with butter,
 5 And the rock poured me out streams of oil!

“When I went forth to the gate unto the city,
 When I prepared my seat in the street,
 The young men saw me and hid themselves,
 And the aged rose up and stood;
 10 The princes refrained talking,
 And laid their hand on their mouth;
 The voice of the nobles was hushed,
 And their tongue cleaved to the roof of their mouth.
 “For when the ear heard me, then it blessed me;
 15 And when the eye saw me, it gave witness unto me:
 Because I delivered the poor that cried,
 The fatherless also, that had none to help him.
 The blessing of him that was ready to perish came
 upon me
 And I caused the widow’s heart to sing for joy.
 20 I put on righteousness, and it clothed me:
 My justice was as a robe and a diadem.
 I was eyes to the blind,
 And feet was I to the lame.
 I was a father to the needy:
 25 And the cause of him that I knew not I searched out.
 And I brake the jaws of the unrighteous,
 And plucked the prey out of his teeth.

1 (C.) *When the favor of God rested on my tabernacle.*

7 (N.) *And took my seat in the market-place.*

20, 21 (C.) *I put on righteousness as my clothing, and then
 righteousness put on me.*

26 (C.) *I brake in the jaws of the extortioner.*

"Then I said, 'I shall die in my nest,
 And I shall multiply my days as the sand:
 My root is spread out to the waters,
 And the dew lieth all night upon my branch :
 My glory is fresh in me, 5
 And my bow is renewed in my hand.'
 "Unto me men gave ear, and waited,
 And kept silence for my counsel.
 After my words they spake not again ;
 And my speech dropped upon them. 10
 And they waited for me as for the rain ;
 And they opened their mouth wide as for the latter
 rain.
 If I laughed on them, they believed it not ;
 And the light of my countenance they cast not down.
 I chose out their way, and sat as chief, 15
 And dwelt as a king in the army,
 As one that comforteth the mourners.

CHAP. 30.

"But now they that are younger than I have me
 in derision,
 Whose fathers I disdained to set with the dogs of my
 flock.
 Yea, the strength of their hands, whereto should it 20
 profit me ?
 Men in whom ripe age is perished.
 They are gaunt with want and famine ;

-
- 2 (G.) *And like the phoenix I shall multiply days.*
 13 (G.) *I laughed upon them when they were doubtful.*
 15 (N.) *When I came among them, I sat as chief.*
 18 (G.) *And now they mock at me,—men younger in days
 than I.*
 19 (C.) *Whose fathers I should have disdained to set with my
 shepherd-dogs.*

They gnaw the dry ground, in the gloom of wasteness
and desolation.

They pluck salt-wort by the bushes;
And the roots of the broom are their food.

They are driven forth from the midst of men,

5 They cry after them as after a thief.

In the clefts of the valleys must they dwell,

In holes of the earth and of the rocks.

Among the bushes they bray;

Under the nettles they are gathered together.

10 They are children of fools, yea, children of base men;

They were scourged out of the land.

"And now I am become their song,

Yea, I am a byword unto them.

They abhor me, they stand aloof from me,

15 And spare not to spit in my face.

For He hath loosed His cord, and afflicted me,

And they have cast off the bridle before me.

Upon my right hand rise the rabble;

They thrust aside my feet,

20 And they cast up against me their ways of destruction.

They mar my path,

They set forward my calamity,

Even men that have no helper.

As through a wide breach they come :

2 (G.) *Who pluck up the purslain by the sprouts.*

6 (G.) *In the horror of the ravines must they dwell.*

9 (N.) *Under the brambles are they stretched out.*

12 (G.) *And now their song of derision I am become.*

16, 17 (C.) *Because God hath loosed his cord (of restraint) and afflicted me, they also have broken loose all their restraint before me.*

18 (G.) *On my right hand they rise—a rabble.*

23 (C.) *I have no helper against them.*

In the midst of the ruin they roll themselves upon me.
 Terrors are turned upon me,
 They chase mine honour as the wind;
 And my welfare is passed away as a cloud.

“And now my soul is poured out within me; 5
 Days of affliction have taken hold upon me.
 In the night season my bones are pierced in me,
 And the pains that gnaw me take no rest.
 By the great force of my disease is my garment dis-
 figured:
 It bindeth me about as the collar of my coat. 10
 He hath cast me into the mire,
 And I am become like dust and ashes.
 I cry unto Thee, and Thou dost not answer me:
 I stand up, and Thou lookest at me.
 Thou art turned to be cruel to me: 15
 With the might of Thy hand Thou persecutest me.
 Thou liftest me up to the wind, Thou causest me to
 ride upon it;
 And Thou dissolvest me in the storm.
 For I know that Thou wilt bring me to death,
 And to the house appointed for all living. 20
 “Surely against a ruinous heap He will not put
 forth His hand;

1 (G.) *They roll themselves upon me wave after wave for my destruction.*

2 (G.) *All overturned upon me—terrors.*

8 (N.) *And my gnawers take no rest.*

9 (G.) *It is by great exertion that my garment is changed;*
 (C.) *Through their great violence my skin is dis-*
figured; (N.) Through the violence of my disease
is my garment changed.

21 (N.) *When he stretcheth out his hand, prayer availeth nothing; (G.) Surely, will not a man in ruins stretch out his hand?*

- Though it be in His destruction, one may utter a cry
because of these things.
Did not I weep for him that was in trouble?
Was not my soul grieved for the needy?
When I looked for good, then evil came;
5 And when I waited for light, there came darkness.
“My bowels boil, and rest not;
Days of affliction are come upon me.
I go mourning without the sun:
I stand up in the assembly, and cry for help.
10 I am a brother to jackals,
And a companion to ostriches.
My skin is black, and falleth from me,
And my bones are burned with heat.
Therefore is my harp turned to mourning,
15 And my pipe into the voice of them that weep.

CHAP. 31.

- “I made a covenant with mine eyes;
How then should I look upon a maid?
“For what is the portion from God above,
And the heritage from the Almighty on high?
20 Is it not calamity to the unrighteous,
And disaster to the workers of iniquity?
Doth not He see my ways,
And number all my steps?
“If I have walked with vanity,
25 And my foot hath hastened to deceit;
(Let me be weighed in an even balance,

1 (N.) *When he bringeth destruction, vain is the cry for help;* (G.) *Or in his calamity will he not cry out therefore?*

8 (N.) *I am black, but not by the sun.*

26 (G.) *Let Him weigh me in scales of righteousness.*

That God may know mine integrity ;)
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any spot hath cleaved to mine hands :
Then let me sow, and let another eat ; 5
Yea, let the produce of my field be rooted out.

“If mine heart have been enticed unto a woman,
And I have laid wait at my neighbour's door :
Then let my wife grind unto another,
And let others bow down upon her. 10
For that were an heinous crime ;
Yea, it were an iniquity to be punished by the judges :
For it is a fire that consumeth unto Destruction,
And would root out all mine increase.

“If I did despise the cause of my manservant or of 15
my maidservant,
When they contended with me :
What then shall I do when God riseth up ?
And when He visiteth, what shall I answer Him ?
Did not He that made me in the womb make him ?
And did not One fashion us in the womb ? 20

“If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail ;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof ;
(Nay, from my youth he grew up with me as with a 25
father,

And her have I guided from my mother's womb ;)
If I have seen any perish for want of clothing,
Or that the needy had no covering ;
If his loins have not blessed me,
And if he were not warmed with the fleece of my 30
sheep ;

If I have lifted up my hand against the fatherless,

- Because I saw my help in the gate:
 Then let my shoulder fall from the shoulder blade,
 And mine arm be broken from the bone.
 For calamity from God was a terror to me,
 5 And by reason of His excellency I could do nothing.
 "If I have made gold my hope,
 And have said to the fine gold, 'Thou art my confidence';
 If I rejoiced because my wealth was great,
 And because mine hand had gotten much;
 10 If I beheld the sun when it shined,
 Or the moon walking in brightness;
 And my heart hath been secretly enticed,
 And my mouth hath kissed my hand:
 / This also were an iniquity to be punished by the judges:
 15 For I should have lied to God that is above.
 "If I rejoiced at the destruction of him that hated me,
 Or lifted up myself when evil found him;
 (Yea, I suffered not my mouth to sin
 By asking his life with a curse;)
 20 If the men of my tent said not,
 'Who can find one that hath not been filled with his meat?'
 The stranger did not lodge in the street;
 But I opened my doors to the traveller.
 "If like Adam I covered my transgressions,
 25 By hiding mine iniquity in my bosom;

1 (G.) *When I saw mine ally in the gate.*

15 (C.) *For I should have denied the God above.*

17 (G.) *And have exulted because evil befell him.*

19 (G.) *By invoking a curse on his life.*

Because I feared the great multitude,
And the contempt of families terrified me,
So that I kept silence, and went not out of the door—

“Oh that I had one to hear me!
(Lo, here is my signature, let the Almighty answer me!) 5
And that I had the indictment which mine Adversary hath written!
Surely I would carry it upon my shoulder;
I would bind it unto me as a crown.
I would declare unto Him the number of my steps;
As a prince would I go near unto Him. 10
“If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:
Let thistles grow instead of wheat, 15
And cockle instead of barley.”

The words of Job are ended.

CHAP. 32.

So these three men ceased to answer Job, because
he was righteous in his own eyes.

Then was kindled the wrath of Elihu the son of 20
Barachel the Buzite, of the family of Ram: against

-
- 1-3 (C.) *Then let me dread the great assembly, and let the contempt of whole tribes confound me so that I should be dumb and not go forth from my door.*
5, 6 (G.) *Behold my sign! let the Almighty answer me!—
And the charge that mine Adversary hath written!*
(C.) *Lo, my mark! Let the Almighty answer me and my legal opponent put his charge in writing!*
16 COCKLE.—(N.) *noxious weeds.*

- Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu
 5 had waited to speak unto Job, because they were elder than he. And when Elihu saw that there was no answer in the mouth of these three men, his wrath was kindled.

THE SPEECH OF ELIHU

And Elihu the son of Barachel the Buzite answered and said:

- 10 "I am young, and ye are very old;
 Wherefore I held back, and durst not show you mine opinion.
 I said, 'Days should speak,
 And multitude of years should teach wisdom.'
 But there is a spirit in man,
 15 And the breath of the Almighty giveth them understanding.
 It is not the great that are wise,
 Nor the aged that understand judgment.

4 AND YET HAD CONDEMNED JOB.—(G.) *wherewith to condemn Job.*

5 (C.) *Now in respect to words, Elihu had waited for Job (and his friends), because, etc.*

11 (G.) *Wherefore I shrank and was afraid To utter unto you what I know.*

14-17 (N.) *But it is the spirit in man, Even the inspiration of the Almighty, that giveth him understanding. Great men are not always wise, Nor do the aged always understand what is right.*

Therefore I said, 'Hearken to me;
 I also will show mine opinion.'
 "Behold, I waited for your words,
 I listened for your reasons,
 Whilst ye searched out what to say. 5
 Yea, I attended unto you,
 And, behold, there was none that convinced Job,
 Or that answered his words, among you.
 Beware lest ye say, 'We have found wisdom;
 God may vanquish him, not man': 10
 For he hath not directed his words against me;
 Neither will I answer him with your speeches.
 They are amazed, they answer no more:
 They have not a word to say.
 And shall I wait, because they speak not, 15
 Because they stand still, and answer no more?
 I also will answer my part,
 I also will show mine opinion,
 For I am full of words;
 The spirit within me constraineth me. 20
 Behold, my breast is as wine which hath no vent;
 Like new bottles it is ready to burst.
 I will speak, that I may be refreshed;
 I will open my lips and answer.
 Let me not, I pray you, respect any man's person; 25

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- 1, 2 (G.) *Therefore I say, Listen unto me;
 I will utter knowledge, even I.*
 7 (N.) *And behold, none of you hath refuted Job.*
 9, 10 (N.) *Say not, then, 'We have found out wisdom;
 God must conquer him, not man.'*
 15-18 (G.) *And I waited—for they did not speak,—
 For they stood still, and did not answer more.
 I will answer, yea I, for my part;
 I will utter knowledge, even I.*
 22 (N.) *Like bottles of new wine, which are bursting.*

Neither will I give flattering titles unto any man.
 For I know not to give flattering titles;
 Else would my Maker soon take me away.

CHAP. 33.

- “Howbeit, Job, I pray thee, hear my speech,
 5 And hearken to all my words.
 Behold now, I have opened my mouth,
 My tongue hath spoken in my mouth.
 My words shall utter the uprightness of my heart:
 And that which my lips know they shall speak sincerely.
- 10 The spirit of God hath made me,
 And the breath of the Almighty giveth me life.
 If thou canst, answer thou me;
 Set thy words in order before me, stand forth.
 Behold, I am toward God even as thou art:
- 15 I also am formed out of the clay.
 Behold, my terror shall not make thee afraid,
 Neither shall my pressure be heavy upon thee.
 “Surely thou hast spoken in mine hearing,
 And I have heard the voice of thy words, saying,
- 20 ‘I am clean, without transgression;
 I am innocent, neither is there iniquity in me:
 Behold, He findeth occasions against me,
 He counteth me for His enemy;
 He putteth my feet in the stocks,
- 25 He marketh all my paths.’

14 (G.) *Behold, I, according to thy word, stand for God;*
 (N.) *Behold I, like thee, am a creature of God;*
 (C.) *Lo, I am like thyself as to God.*

22 (N.) *Behold, he seeketh causes of hostility against me.*

"Behold, I will answer thee, in this thou art not
 just;
 For God is greater than man.
 Why dost thou strive against Him?
 For He giveth not account of any of His matters.
 For God speaketh once, 5
 Yea twice, though man regardeth it not.
 In a dream, in a vision of the night,
 When deep sleep falleth upon men,
 In slumberings upon the bed;
 Then He openeth the ears of men, 10
 And sealeth their instruction,
 That He may withdraw man from his purpose,
 And hide pride from man;
 He keepeth back his soul from the pit,
 And his life from perishing by the sword. 15
 He is chastened also with pain upon his bed,
 And with continual strife in his bones:
 So that his life abhorreth bread,
 And his soul dainty food.
 His flesh is consumed away, that it cannot be seen; 20
 And his bones that were not seen stick out.
 Yea, his soul draweth near unto the pit,
 And his life to the destroyers.

"If there be with him an angel,
 An interpreter, one among a thousand, 25
 To show unto man what is right for him;

1, 2 (C.) *Lo, in this thou art not right. I will answer thee,
 for God is greater than man.*

3, 4 (G.) *Why makest thou complaint against Him,
 That He answereth thee by no word of His?*

11 (N.) *And sealeth up for them admonition; (G.) And
 setteth a seal upon the warning.*

Then He is gracious unto him, and saith,
 'Deliver him from going down to the pit,
 I have found a ransom.'

His flesh shall be fresher than a child's;

- 5 He returneth to the days of his youth :

He prayeth unto God, and He is favourable unto
 him ;

So that he seeth His face with joy :

And He restoreth unto man his righteousness.

He singeth before men, and saith,

- 10 'I have sinned, and perverted that which was right,
 And it profited me not :

He hath redeemed my soul from going into the pit,
 And my life shall behold the light.'

"Lo, all these things doth God work,

- 15 Twice, yea thrice, with a man,

To bring back his soul from the pit,

That he may be enlightened with the light of the
 living.

"~~Mark well, O Job,~~ hearken unto me:

Hold thy peace, and I will speak.

- 20 If thou hast anything to say, answer me :

Speak, for I desire to justify thee.

If not, hearken thou unto me :

Hold thy peace, and ~~I will teach thee wisdom.~~"

10, 11 (G.) *I sinned, and perverted the right,
 Yet retribution came not upon me.*

(N.) *I sinned; I acted perversely;
 Yet hath he not requited me for it.*

15 (N.) *Time after time with man.*

17 (C.) *To renew the light of his life.*

22 (C.) *But if thou hast nothing to reply, hear me.*

Moreover Elihu answered and said :

“Hear my words, ye wise men ;
And give ear unto me, ye that have knowledge.
For the ear trieth words,
As the palate tasteth food. 5
Let us choose for us that which is right :
Let us know among ourselves what is good.

“For Job hath said, ‘I am righteous,
And God hath taken away my right :
Notwithstanding my right I am accounted a liar ; 10
My wound is incurable, though I am without trans-
gression.’

What man is like Job,
Who drinketh up scoffing like water ?
Who goeth in company with the workers of iniquity,
And walketh with wicked men. 15
For he hath said, ‘It profiteth a man nothing
That he should delight himself with God.’

“Therefore hearken unto me, ye men of under-
standing :
Far be it from God, that He should do wickedness ;
And from the Almighty, that He should commit 20
iniquity.
For the work of a man shall He render unto him,
And cause every man to find according to his ways.

9 (N.) *And God refuseth me justice.*

10 (C.) *Shall I speak falsely against my own right ?*

12 (G.) *Who is a mighty man like Job ?*

19, 20 (C.) *God turns away from wickedness with abhorrence,
—the Almighty, from all injustice !*

(G.) *Far be it—far be God from wickedness,
And the Almighty from iniquity.*

Yea, of a surety, God will not do wickedly,
 Neither will the Almighty pervert judgment.
 Who gave Him a charge over the earth?
 Or who hath disposed the whole world?

- 5 If He set His heart upon man,
 If He gather unto Himself his spirit and his breath;
 All flesh shall perish together,
 And man shall turn again unto dust.

“If now thou hast understanding, hear this:

- 10 Harken to the voice of my words.
 Shall even one that hateth right govern?
 And wilt thou condemn Him that is just and mighty?
 Is it fit to say to a king, ‘Thou art vile’?
 Or to nobles, ‘Ye are wicked’?
- 15 How much less to Him that respecteth not the persons of princes,
 Nor regardeth the rich more than the poor?
 For they all are the work of His hands.
 In a moment they die, even at midnight;
 The people are shaken and pass away,
 20 And the mighty are taken away without hand.
 For His eyes are upon the ways of a man,
 And He seeth all his goings.
 There is no darkness, nor shadow of death,
 Where the workers of iniquity may hide themselves.
- 25 For He needeth not further to consider a man,

4 (C.) *And who has set him over the whole inhabited world?*

5, 6 (G.) *If He should set His heart upon Himself,
 And gather unto Himself His spirit and His breath.*

7 (N.) *Then would all flesh expire together.*

12 (G.) *And wilt thou condemn the Just, the Mighty?*

19 (G.) *The people rise in tumult, and rush to and fro.*

25 (G.) *For He needeth not to set thought on a man the second time.*

That he should go before God in judgment.
 He breaketh in pieces mighty men in ways past find-
 ing out,
 And setteth others in their stead.
 Therefore He taketh knowledge of their works;
 And He overturneth them in the night, so that they 5
 are destroyed.
 He striketh them as wicked men
 In the open sight of others;
 Because they turned aside from following Him,
 And would not have regard to any of His ways :
 So that they caused the cry of the poor to come unto 10
 Him,
 And He heard the cry of the afflicted.
 When He giveth quietness, who then can con-
 demn?
 And when He hideth His face, who then can behold
 Him?
 Alike whether it be done unto a nation, or unto a
 man :
 That the godless man reign not, 15
 That there be none to ensnare the people.

“For hath any said unto God,
 ‘I have borne chastisement, I will not offend any
 more:
 V That which I see not teach thou me :
 If I have done iniquity, I will do it no more’? 20

2 (N.) *He dashes in pieces the mighty without inquiry ;*
 (C.) *But he crushes the mighty with no long*
antecedent searching.

14 (G.) *Be it with nation, or with man, He dealeth alike.*

17 (G.) *For oh, had he but said unto God.*

Shall His recompence be as thou wilt, that thou
refusest it?

For thou must choose, and not I :

Therefore speak what thou knowest.

“Men of understanding will say unto me,

5 Yea, every wise man that heareth me :

‘Job speaketh without knowledge,

And his words are without wisdom.

Would that Job were tried unto the end,

Because of his answering like wicked men.

10 For he addeth rebellion unto his sin,

He clappeth his hands among us,

And multiplieth his words against God.’”

CHAP. 35.

Moreover Elihu answered and said :

“Thinkest thou this to be thy right,

15 Or sayest thou, ‘My righteousness is more than
God’s,’

That thou sayest, ‘What advantage will it be unto
thee?’

And, ‘What profit shall I have, more than if I had
sinned?’

1, 2 (N.) *Shall he recompense according to thy mind,
Because thou refusest, or because thou choosest,
and not he?*

(C.) *Shall it be at thy will that God shall requite, so
that thou mayest refuse, or thou choose, and
not he?*

1-3 (G.) *Shall He requite on thine own terms, and say,
‘Whether thou spurnest, whether thou choosest,
Be it thou, and not I,
And, what thou knowest, speak’?*

9 (C.) *On account of his answers in sympathy with wicked
men!*

I will answer thee,
And thy companions with thee.

"Look unto the heavens, and see;
And behold the skies, which are higher than thou.
If thou hast sinned, what effectest thou against Him? 5
And if thy transgressions be multiplied, what doest
thou unto Him?

If thou be righteous, what givest thou Him?
Or what receiveth He of thine hand?
Thy wickedness may hurt a man as thou art;
And thy righteousness may profit a son of man. 10

"By reason of the multitude of oppressions they
cry out;
They cry for help by reason of the arm of the mighty.
But none saith, 'Where is God my Maker,
Who giveth songs in the night;
Who teacheth us more than the beasts of the earth, 15
And maketh us wiser than the fowls of heaven?'
There they cry, but none giveth answer,
Because of the pride of evil men.
Surely God will not hear vanity,
Neither will the Almighty regard it. 20
How much less when thou sayest thou beholdest Him
not,

The cause is before Him, and thou waitest for Him!
But now, because He hath not visited in His anger,

9 (G.) *It is to man such as thou that thy wickedness cometh.*

11 (N.) *The oppressed cry out on account of the multitude of wrongs.*

17, 18 (G.) *Therefore it is He heareth not,
When they cry because of the pride of the wicked.*

19 (C.) *Surely God will not hear vain prayer.*

22 (N.) *Justice is with him,—only wait thou for him!*

Neither doth He greatly regard arrogance;
 Therefore doth Job open his mouth in vanity;
 He multiplieth words without knowledge."

CHAP. 36.

Elihu also proceeded, and said:

- 5 "Suffer me a little, and I will show thee;
 For I have yet somewhat to say on God's behalf.
 I will fetch my knowledge from afar,
 And will ascribe righteousness to my Maker.
 For truly my words are not false:
- 10 One that is perfect in knowledge is with thee.
- "Behold, God is mighty, and despiseth not any:
 He is mighty in strength of understanding.
 He preserveth not the life of the wicked:
 But giveth to the afflicted their right.
- 15 He withdraweth not His eyes from the righteous:
 But with kings upon the throne
 He setteth them for ever, and they are exalted.
 And if they be bound in fetters,
 And be taken in the cords of affliction;
- 20 Then He sheweth them their work,
 And their transgressions, that they have behaved
 themselves proudly.
 He openeth also their ear to instruction,

-
- 1 (G.) *And doth not strictly regard transgression.*
 10 (N.) *A man of sound knowledge is before thee.*
 11 (C.) *Lo, God is mighty, yet will he never oppress.*
 13, 14 (G.) *He will not let the wicked live;
 And justice will He give to the afflicted.*
 21 (N.) *And how they have set him at defiance by their
 transgressions; (G.) And their transgressions,
 that they have been overweening.*

And commandeth that they return from iniquity.
 If they hearken and serve Him,
 They shall spend their days in prosperity,
 And their years in pleasures.
 But if they hearken not, they shall perish by the sword, 5
 And they shall die without knowledge.
 But they that are godless in heart lay up anger:
 They cry not for help when He bindeth them.
 They die in youth,
 And their life perisheth among the unclean. 10
 "He delivereth the afflicted by his affliction,
 And openeth their ear in oppression.
 Yea, he would have led thee away out of distress
 Into a broad place, where there is no straitness;
 And that which is set on thy table should be full of 15
 fatness.
 But thou art full of the judgment of the wicked:
 Judgment and justice take hold on thee.
 For let not wrath stir thee up against chastisements;
 Neither let the greatness of the ransom turn thee aside.
 Will thy riches suffice, that thou be not in distress, 20
 Or all the forces of thy strength?

7 (C.) *Men of vile heart heap up wrath (against themselves).*

13, 14 (C.) *And even thee, O Job, would he allure from the jaws of the strait into a broad place, having no straits underneath it.*

16 BUT.—(N.) *But if.*

18 (C.) *Because there is heat (of resentment), beware lest it excite thee against the chastising stroke.*

18-21 (N.) *For if wrath be with him, beware lest he take thee away by his stroke,
 So that a great ransom shall not save thee!
 Will he esteem thy riches?
 No! neither thy gold, nor all the abundance of thy wealth.*

“Desire not the night,
When peoples are cut off in their place.
Take heed, regard not iniquity :
For this hast thou chosen rather than affliction.

- 5 “Behold, God doeth loftily in His power :
Who is a teacher like unto Him ?
Who hath enjoined Him His way ?
Or who can say, ‘Thou hast wrought unrighteous-
ness’ ?
Remember that thou magnify His work,
10 Whereof men have sung.
All men have looked thereon ;
Man beholdeth it afar off.
“Behold, God is great, and we know Him not ;
The number of His years is unsearchable.
15 For He draweth up the drops of water,
Which distil in rain from His vapour :
Which the skies pour down
And drop upon man abundantly.
Yea, can any understand the spreadings of the
clouds,
20 The thunderings of His pavilion ?
Behold, He spreadeth His light around him ;
And He covereth the bottom of the sea.
For by these He judgeth the peoples ;
He giveth food in abundance.
25 He covereth His hands with the lightning ;
And giveth it a charge that it strike the mark.

16 (G.) *And they distil rain in place of the mist.*

22 (C.) *He covers himself with the waters of the ocean depths.*

26 (G.) *And giveth it command where to strike ; (N.) He giveth it commandment against an enemy.*

The noise thereof telleth concerning him,
The cattle also concerning the storm that cometh up.

CHAP. 37.

“Yea, at this my heart trembleth,
And is moved out of its place.
Hear, oh, hear the noise of His voice, 5
And the sound that goeth out of His mouth.
He sendeth it forth under the whole heaven,
And His lightning unto the ends of the earth.
After it a voice roareth;
He thundereth with the voice of His majesty: 10
And He stayeth them not when His voice is heard.
God thundereth marvellously with His voice;
Great things doeth He, which we cannot comprehend.

“For He saith to the snow, ‘Fall thou on the earth’;
Likewise to the shower of rain, 15
And to the showers of His mighty rain.
He sealeth up the hand of every man;
That all men whom He hath made may know it.
Then the beasts go into coverts,
And remain in their dens. 20
Out of the chamber of the south cometh the storm:
And cold out of the north.
By the breath of God ice is given:
And the breadth of the waters is straitened.
Yea, He ladeth the thick cloud with moisture; 25
He spreadeth abroad the cloud of His lightning:
And it is turned round about by His guidance,

1, 2 (C.) *His thunder speaks of him—to the herds of cattle even—of him who is on high.*

17, 18 (C.) *He seals up (from labor) the hand of every man, that all men of his workmanship may know him.*

That they may do whatsoever He commandeth them
 Upon the face of the habitable world:
 Whether it be for correction, or for His land,
 Or for mercy, that He cause it to come.

- 5 "Hearken unto this, O Job :
 Stand still, and consider the wondrous works of God.
 Dost thou know how God layeth His charge upon
 them,
 And causeth the lightning of His cloud to shine?
 Dost thou know the balancings of the clouds,
 10 The wondrous works of Him who is perfect in knowl-
 edge?
 How thy garments are warm,
 When the earth is still by reason of the south wind?
 Canst thou with Him spread out the sky,
 Which is strong as a molten mirror?
 15 "Teach us what we shall say unto Him ;
 For we cannot order our speech by reason of darkness.
 Shall it be told Him that I would speak?
 Or should a man wish that he were swallowed up?

- "And now men see not the light which is bright
 in the skies:
 20 But the wind passeth, and cleareth them.
 "Out of the north cometh golden splendour:
 God hath upon Him terrible majesty.

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- 1 (G.) *To do all that He commandeth it.*
 11, 12 (G.) *Thou whose garments are hot,
 Because from the south the earth lieth sultry still.*
 16-18 (G.) *We cannot order it — it groweth so dark. . . .
 Hath one told Him that I am speaking? . . .
 Or hath a man said . . . for he shall be swallowed
 up!*
 18 (N.) *Shall a man speak, that he may be consumed?*

Touching the Almighty, we cannot find Him out;
 He is excellent in power:
 And in judgment and plenteous justice He will not
 afflict.
 Men do therefore fear Him:
 He regardeth not any that are wise of heart."

THE SPEECH OF THE LORD

CHAP. 38.

Then the LORD answered Job out of the whirlwind, 5
 and said:

"Who is this that darkeneth counsel
 By words without knowledge?
 "Gird up now thy loins like a man;
 For I will demand of thee, and declare thou unto Me.

"Where wast thou when I laid the foundations of 10
 the earth?

Declare, if thou hast understanding.

Who determined the measures thereof, if thou
 knowest?

Or who stretched the line upon it?

Whereupon were the foundations thereof fastened?

Or who laid the corner stone thereof; 15

When the morning stars sang together,

And all the sons of God shouted for joy?

"Or who shut up the sea with doors,
 When it brake forth, as if it had issued out of the
 womb;

4 (G.) *He regardeth not any wise in their own conceit.*

7 (G.) *With words,—but without knowledge?*

12 (C.) *Who laid the measures of it—for thou wilt know.*

14 (G.) *On what were its piers deep-laid?*

- When I made the cloud the garment thereof,
 And thick darkness a swaddlingband for it,
 And marked out for it My bound,
 And set bars and doors,
- 5 And said, 'Hitherto shalt thou come, but no further;
 And here shall thy proud waves be stayed?'
- "Hast thou commanded the morning since thy
 days began,
 And caused the dayspring to know its place;
 That it might take hold of the ends of the earth,
- 10 And the wicked be shaken out of it?
 It is changed as clay under the seal;
 And all things stand forth as a garment:
 And from the wicked their light is withholden,
 And the high arm is broken.
- 15 "Hast thou entered into the springs of the sea?
 Or hast thou walked in the recesses of the deep?
 Have the gates of death been revealed unto thee?
 Or hast thou seen the gates of the shadow of death?
 Hast thou comprehended the earth in its breadth?
- 20 Declare, if thou knowest it all.
 "Where is the way to the dwelling of light,
 And as for darkness, where is the place thereof;
 That thou shouldest take it to the bound thereof,
 And that thou shouldest discern the paths to the
 house thereof?
- 25 Doubtless, thou knowest, for thou wast then born,
 And the number of thy days is great!
- "Hast thou entered the treasures of the snow,
 Or hast thou seen the treasures of the hail,

3 (G.) *When I established over it my decree.*

7 (N.) *Hast thou, in thy life, given charge to the morning?*

16 (C.) *And traversed the unexplored bottom of the deep?*

25 (G.) *Thou know!—then thou wast already born.*

Which I have reserved against the time of trouble,
Against the day of battle and war?

“By what way is the light parted,
Or the east wind scattered upon the earth?
Who hath cleft a channel for the waterflood, 5
Or a way for the lightning of the thunder;
To cause it to rain on a land where no man is;
On the wilderness, wherein there is no man;
To satisfy the waste and desolate ground;
And to cause the tender grass to spring forth? 10

“Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters hide themselves and become like stone, 15
And the face of the deep is frozen.

“Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her train? 20
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the
earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth lightnings, that they may go, 25
And say unto thee, ‘Here we are’?

3 (N.) *What is the way to where light is distributed?*

4 (G.) *When the East spreadeth abroad over the earth?*

15 (N.) *The waters are hid as under stone; (G.) As in stone
the waters hide themselves.*

19 (N.), (G.) *Canst thou bring forth the Signs in their sea-
son? (C.) Dost thou bring forward the stars
of the Zodiac each in his time?*

- "Who hath put wisdom in the inward parts?
 Or who hath given understanding to the mind?
 Who can number the clouds by wisdom?
 Or who can pour out the bottles of heaven,
 5 When the dust runneth into a mass,
 And the clods cleave fast together?
 "Wilt thou hunt the prey for the lioness?
 Or satisfy the appetite of the young lions,
 When they couch in their dens,
 10 And abide in the covert to lie in wait?
 "Who provideth for the raven his prey,
 When his young ones cry unto God,
 And wander for lack of food?

CHAP. 39.

- "Knowest thou the time when the wild goats of
 the rock bring forth?
 15 Or canst thou mark when the hinds do calve?
 Canst thou number the months that they fulfil?
 Or knowest thou the time when they bring forth?
 They bow themselves, they bring forth their young,
 They cast out their sorrows.
 20 Their young ones are in good liking, they grow up in
 the open field;
 They go forth, and return not again.
 "Who hath sent out the wild ass free?
 Or who hath loosed the bands of the swift ass?
 Whose house I have made the wilderness,
 25 And the salt land his dwelling place.

2 MIND.—(G.) *meteor*.

9, 10 (C.) *While the latter lie in their dens and the former lurk in concealment for their prey?*

19 (G.) *And thus they cast away their labor-pangs.*

20 (C.) *Their young mature early; they grow up in the open country.*

He scorneth the tumult of the city,
 Neither heareth he the shoutings of the driver.
 The range of the mountains is his pasture,
 And he searcheth after every green thing.

“Will the wild-ox be content to serve thee? 5

Or will he abide by thy crib?

Canst thou bind the wild-ox with his band in the
 furrow?

Or will he harrow the valleys after thee?

Wilt thou trust him, because his strength is great?

Or wilt thou leave to him thy labour? 10

Wilt thou confide in him, that he will bring home
 thy seed,

And gather the corn of thy threshing-floor?

“The wings of the ostrich wave proudly;
 But are they the pinions and plumage of love?

For she leaveth her eggs on the earth, 15

And warmeth them in the dust,

And forgetteth that the foot may crush them,

Or that the wild beast may trample them.

She dealeth hardly with her young ones, as if they
 were not hers:

Though her labour be in vain, she is without 20
 fear;

Because God hath deprived her of wisdom,

Neither hath He imparted to her understanding.

What time she lifteth up herself on high,

She scorneth the horse and his rider.

“Hast thou given the horse his might? 25

15, 16 (C.) (*Nay*) for she leaves her eggs on the earth, and
 lets them be warmed on the sand.

20 (C.) That her birth-labor should be for nought, she has
 no fear.

Hast thou clothed his neck with the quivering mane?

Hast thou made him to leap as a locust?

The glory of his snorting is terrible.

He paweth in the valley, and rejoiceth in his strength:

- 5 He goeth out to meet the armed men.

He mocketh at fear, and is not dismayed;

Neither turneth he back from the sword.

The quiver rattleth against him,

The flashing spear and the javelin.

- 10 He swalloweth the ground with fierceness and rage;

Neither believeth he that it is the voice of the trumpet.

As oft as the trumpet soundeth he saith, Aha!

And he smelleth the battle afar off,

The thunder of the captains, and the shouting.

- 15 "Doth the hawk soar by thy wisdom,

And stretch her wings toward the south?

Doth the eagle mount up at thy command,

And make her nest on high?

On the cliff she dwelleth and maketh her home,

- 20 Upon the point of the cliff, and the strong hold.

From thence she spieth out the prey;

Her eyes behold it afar off.

Her young ones also suck up blood:

And where the slain are, there is she."

3 (N.) *How majestic his snorting! how terrible!*

5 (N.) *And rusheth into the midst of arms.*

11 (G.) *And he standeth not still,—for it is the voice of the trumpet.*

20 (G.) *On the tooth of the rock, and the strong hold.*

CHAP. 40.

Moreover the LORD answered Job, and said :

"Shall he that cavilleth contend with the Almighty?
He that argueth with God, let him answer it."

JOB

Then Job answered the LORD, and said :

"Behold, I am of small account; what shall I 5
answer Thee?

I lay mine hand upon my mouth.

Once have I spoken, and I will not answer;

Yea twice, but I will proceed no further."

THE LORD

Then the LORD answered Job out of the whirlwind,
and said :

"Gird up thy loins now like a man : 10
I will demand of thee, and declare thou unto Me.

"Wilt thou even annul My judgment?
Wilt thou condemn Me, that thou mayest be justified?
Or hast thou an arm like God?

And canst thou thunder with a voice like Him? 15
Deck thyself now with excellency and dignity;
And array thyself with honour and majesty.
Pour forth the overflowings of thine anger:
And look upon every one that is proud, and abase
him.

2 (N.) *Will the censurer of the Almighty contend with him?*

3 (C.) *He who censures God, let him answer for it!*

7 (N.) *Once have I spoken, but I will not speak again.*

12 (C.) *Will thou indeed annul my right (to reign)?*

Look on every one that is proud, and bring him low;
 And tread down the wicked where they stand.
 Hide them in the dust together;
 Bind their faces in the hidden place.

- 5 Then will I also confess of thee
 That thine own right hand can save thee.

“Behold now behemoth, which I made as well as
 thee;

He eateth grass as an ox.

Lo now, his strength is in his loins,

- 10 And his force is in the muscles of his belly.

He moveth his tail like a cedar :

The sinews of his thighs are knit together.

His bones are as tubes of brass;

His limbs are like bars of iron.

- 15 He is the chief of the ways of God :

He only that made him giveth him his sword.

Surely the mountains bring him forth food;

Where all the beasts of the field do play.

He lieth under the lotus trees,

- 20 In the covert of the reed, and the fen.

The lotus trees cover him with their shadow;

The willows of the brook compass him about.

Behold, if a river overflow, he trembleth not:

He is confident, though Jordan swell even to his
 mouth.

4 (N.) *Shut up their faces in darkness!*

14-16 (G.) *His ribs like a bar of iron.*

He—chief of the ways of God;—

*Only He that made him can make His sword
 approach him.*

23 (C.) *Lo, a great river may rush down proudly upon
 him; he will not tremble.*

Shall any take him when he is on the watch,
Or pierce through his nose with a snare?

CHAP. 41.

"Canst thou draw out leviathan with a fish hook?
Or press down his tongue with a cord?
Canst thou put a rope into his nose? 5
Or pierce his jaw through with a hook?
Will he make many supplications unto thee?
Or will he speak soft words unto thee?
Will he make a covenant with thee,
That thou shouldest take him for a servant for ever? 10
Wilt thou play with him as with a bird?
Or wilt thou bind him for thy maidens?
Shall the bands of fishermen make traffic of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons, 15
Or his head with fish spears?
Lay thine hand upon him;
Remember the battle, and do so no more.
"Behold, the hope of him is in vain:
Shall not one be cast down even at the sight of 20
him?
None is so fierce that he dare stir him up:
Who then is he that can stand before Me?
Who hath first given unto Me, that I should repay
him?

1 (G.) *Yet before his very eyes men capture him.*

11 (G.) *Wilt thou sport with him as with a sparrow?*

13, 14 (N.) *Do men in company lay snares for him?
Do they divide him among the merchants?*

17, 18 (N.) *Do but lay thine hand upon him,—
Thou wilt no more think of battle!*

19 (C.) *Lo, the hope of taking him will prove vain.*

Whatsoever is under the whole heaven is Mine.

"I will not keep silence concerning his limbs,
Nor his mighty strength, nor his goodly frame.
Who can strip off his outer garment ?

5 Who shall come within his double bridle ?

Who can open the doors of his face ?

Round about his teeth is terror.

His strong scales are his pride,

Shut up together as with a close seal.

10 One is so near to another,

That no air can come between them.

They are joined one to another ;

They stick together, that they cannot be sundered.

His sneezings flash forth light,

15 And his eyes are like the eyelids of the morning.

Out of his mouth go burning torches,

And sparks of fire leap forth.

Out of his nostrils a smoke goeth,

As of a seething pot and burning rushes.

20 His breath kindleth coals,

And a flame goeth forth from his mouth.

In his neck abideth strength,

And terror danceth before him.

The flakes of his flesh are joined together :

25 They are firm upon him ; they cannot be moved.

His heart is as firm as a stone ;

Yea, firm as the nether millstone.

1 (G.) *Nay, under all the heaven—whosoever he is, he is Mine.*

4, 5 (C.) *Who has taken off his outer covering (of scales) ?
Who has entered within his double jaws ?*

9 (G.) *A seal each one, shut close and bound.*

24 (C.) *Even the hanging flaps of his flesh cleave close together.*

"When he raiseth himself up, the mighty are afraid :

By reason of consternation they are beside themselves.

If one lay at him with a sword, it cannot avail ;

Nor the spear, the dart, nor the pointed shaft.

He counteth iron as straw, 5

And brass as rotten wood.

The arrow cannot make him flee :

Slingstones are turned with him into stubble.

Clubs are counted as stubble :

He laugheth at the rushing of the javelin. 10

"His underparts are like sharp potsherds :

He spreadeth as it were a threshing wain upon the mire.

He maketh the deep to boil like a pot :

He maketh the sea like ointment.

He maketh a path to shine after him ; 15

One would think the deep to be hoary.

Upon earth there is not his like,

That is made without fear.

He beholdeth everything that is high :

He is king over all the sons of pride." 20

JOB'S REPLY

CHAP. 42.

Then Job answered the LORD, and said :

"I know that Thou canst do all things,

And that no purpose of Thine can be restrained.

2 (N.) *Yea, they lose themselves for terror.*

12 (C.) *Like a threshing-sledge they spread their traces on the mire.*

17, 18 (G.) *There is none on earth his master,—
He—created without fear.*

“‘Who is this that hideth counsel without knowledge?’

Therefore have I uttered that which I understood not,

Things too wonderful for me, which I knew not.

Hear, I beseech Thee, and I will speak;

- 5 I will demand of Thee, and declare Thou unto me.
I had heard of Thee by the hearing of the ear;
But now mine eye seeth Thee,
Wherefore I abhor myself, and repent
In dust and ashes.”

THE EPILOGUE

- 10 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath.
- 15 Now therefore, take unto you seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken
- 20 of Me the thing that is right, as My servant Job hath.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: and the LORD accepted Job.

4, 5 (G.) ‘Hear now,’ Thou sayest, ‘and I will speak;
I will ask thee; and inform Me thou.’

18 (N.) For to him alone will I have regard.

And the LORD turned the captivity of Job, when he prayed for his friends: and the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him concerning all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one a ring of gold. 5 10

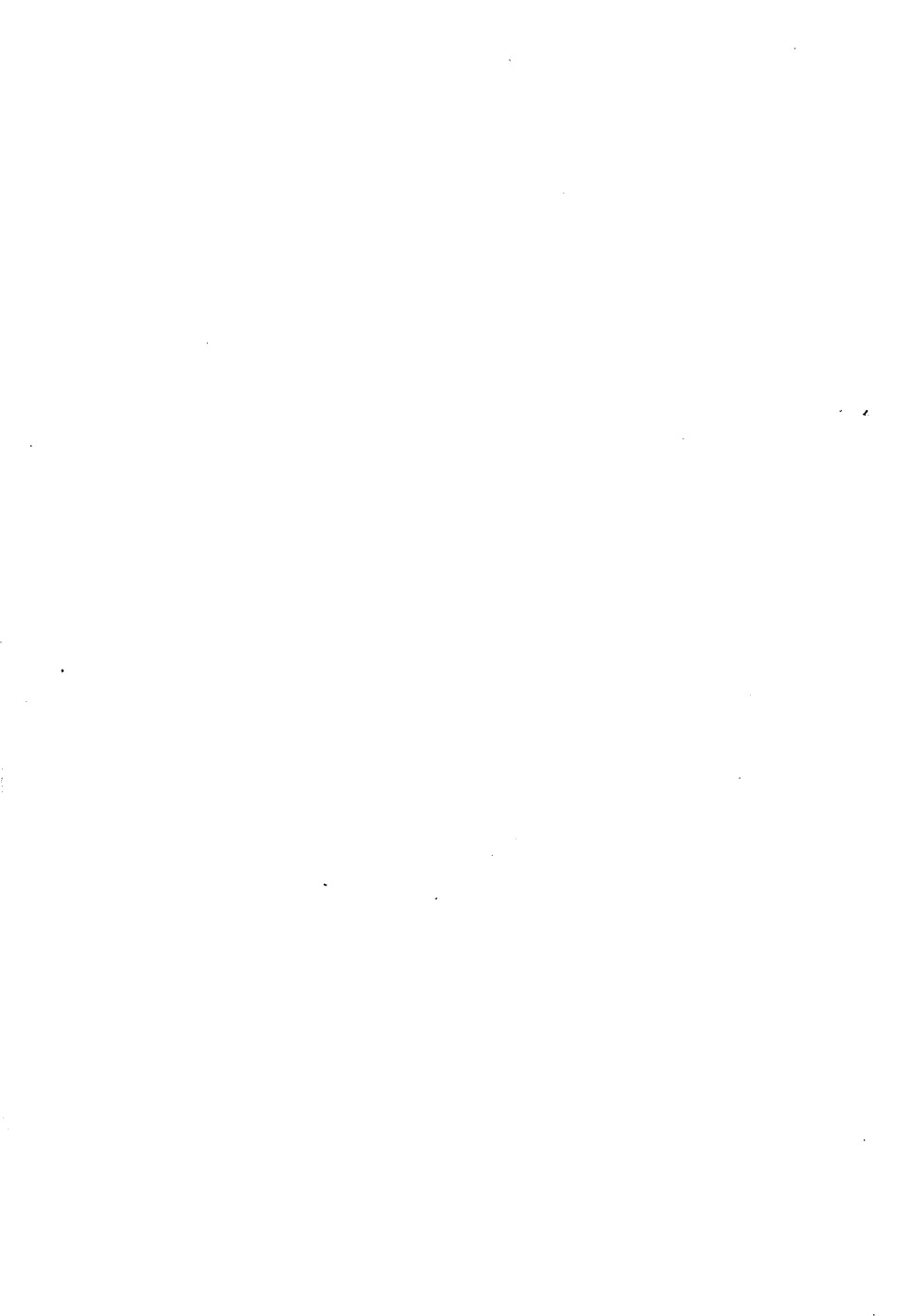
So the LORD blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. 15 20

And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

9 (G.) *And they gave him each man a kesita, and each man a ring of gold.*

23 FULL OF DAYS.—(N.) *satisfied with days.*

NOTES



THE PROLOGUE

THE Prologue is in narrative form, and contains the story which furnishes at once the entanglement and the real problem of the Book of Job. Moreover, the story in itself is easy enough. Job was a rich and prosperous man of the East, respected and esteemed far and near. He was "perfect and upright, feared God, and turned away from evil." In the true patriarchal sense, he was solicitous about the spiritual welfare of his children, and offered sacrifices in their behalf as occasion suggested. This is *the human side* of the story.

On *the divine or supernatural side* we are introduced to the King and the inhabitants of heaven. The Lord has called together His sons, and the Satan,—or the Adversary,—whose field of observation is the earth, comes with them. The Lord's kindly inquiry concerning Job is answered by the Adversary in words that at once strike the key-note of the entire poem and furnish the basis for the action that follows :

"Doth Job fear God for nought?"

This is the base insinuation that Job's piety and service are purchased by temporal reward, and if this should be withheld, or calamity should overtake him, Job would quickly renounce his allegiance to the government and service of God. The challenge is made and accepted, and the Satan is permitted under conditions to test the genuineness of Job's life and religion.

It is important for the student to note that in all of this

Job has no part. He is ignorant of all that has taken place, and at no time are disclosed to him the real cause and purpose of his trial. But this key the poet gives to us, and it must not be lost, if the poem is to yield its true interpretation. In the councils of heaven, for a cause unknown to him, Job was selected as God's own representative to fight by patience and loyalty to Him the battle of righteousness for righteousness' sake. Never was so grand a hero engaged in so grand a cause.

Then follow in quick succession the calamities permitted by God, but inflicted by the Adversary. Job's property is destroyed or taken away, his servants and children are slain, and yet his integrity is not shaken. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A second time is the Satan permitted to test him—"only spare his life." The stroke now falls upon Job himself, and he is afflicted with the most foul and painful of diseases. His misery is most abject, his degradation, on the human side, is complete; but he stands fast. Though his wife forsakes him in the hour of his need, and his friends come and look upon him with weeping and sore distress, the champion yields not his faith, and opens his mouth only to ask that life be speedily ended.

23 : 1¹ *Uz*. The scene of the poem is laid in the East. The exact location is not known, but in all probability a district on the eastern border of Edom, reaching toward the Euphrates.

23 : 2 *Job*. "The name properly signifies a man *persecuted*, and it appears to refer to the calamities which he endured."—*Gesenius*.

¹The figures refer to page and line.

- 23 : 5 *Substance.* An indication of the age to which the poem belongs. Job is described as being a wealthy man, and his "*possessions*" are estimated by the count and variety of his "*cattle*." The sustenance of such a great number of animals could be procured only by a nomadic life, similar to that of Abraham and Jacob. While there is great difference of opinion concerning the date of the composition of the poem, nearly all authorities agree that its historical setting is in the patriarchal age. Only as a patriarch out on the plains of Arabia, with his flocks and herds grazing far and wide around his tent, influential and prosperous to the highest degree, but withal unblemished in his life and character, can we picture our hero in this brief but beautiful description.
- 23 : 9 *Children of the east* is a poetic phrase for people of the East, the country or countries east and northeast of Palestine.
- 23 : 10 Each son gave in his turn a feast, to which were invited his brothers and sisters. Perhaps it was a birthday celebration. Job's fear was that on these occasions of mirth and festivity his sons would be led to forget God, or to dismiss Him from their thoughts, and thus commit sin. To recall them from such a course he would *sanctify* them by means of some simple ceremony of purification, and thus engage them in worship after the usual patriarchal forms.
- 23 : 19 *Sons of God.* The angels or attendants of God. See 107 : 17.
- 23 : 21 *Satan.* The accuser of Job and mankind. His character, as portrayed by himself in answer to

the Lord's question, is that of a restless, observing, fault-finding being. As such, he is also described in the New Testament. See I. Pet. 5:8.

24 : 10 *Doth Job fear God for nought?* This is the real problem, or suggests the real problem, of the Book of Job. Satan's sarcastic question is at once the declaration of his view of goodness or virtue, and the challenge of Job's loyalty and sincerity. Satan says in effect: Goodness has its price, and is therefore only a form of selfishness. Job has good reasons for serving God. His piety and integrity are the price he pays for the favors of God; he is paid for his righteousness; his service is not for nought.

Thus is Job's sincerity sneered at, and the Lord, who has just pointed him out as "a perfect and an upright man, one that feared God, and turned away from evil," permits Satan to put Job to the test, first, in the loss of family and possessions, and, second, in bodily disease and suffering. Job becomes the divinely-appointed champion of righteousness for righteousness' sake.

It should be noted at the outset that Job has no knowledge of the manner in which, or the reasons for which, he is brought to trial. The cause of his sufferings is a profound mystery to him, and it is this that makes his trial a universal one—for humanity in all ages. God's providential government is still over men, and to love and trust Him amid the inexplicable mysteries of sorrow and loss is more than heroism.

- 24 : 21 *On a day.* The sons and daughters of Job were gathered at the eldest brother's home to celebrate his birthday anniversary. Note the occurrences of that day as reported to Job by the messengers. State them in their order.
- 24 : 25 *Sabeans.* Predatory bands from the remote Arabian desert. While these incursions for plunder were no doubt common occurrences, in this particular case we must understand Satan to be the instigator of the attack. Why?
- 25 : 2 *The fire of God.* The second stroke fell from heaven. A storm, with *fierce lightning*, swept from Job his sheep. How many sheep had Job? Note how in each case the detail of his losses agrees with the inventory of his possessions.
- 25 : 7 *Chaldeans.* Wild, savage tribes from the regions north. Their assault was well planned, for in three bands they rushed upon the camels and drove them away. The servants or youths attending them were put to death. Are we to suppose that Job suffered this loss through the carelessness or neglect of the servants?
- 25 : 14 Tornadoes from the desert are yet much dreaded in that country. Job's property is all gone, and now the tragedy is completed by the death of all his sons. This must have seemed to Job to be the hand of the Almighty. Was it?
- 25 : 18 These are Oriental tokens of grief. To rend the garments, to shave the head, to fall on the ground, and to worship were, with utterances of grief, the natural language of the deepest humiliation and sorrow. He is overwhelmed with his losses. His whole establishment—his flocks and

herds, his servants, his sons—has been swept away. The visitation, he believes, is from God. But he is still the firm and unflinching “perfect and upright man,” proving that so far at least the accusation (see 24:15, 16) of Satan is false. So true and loyal is his attitude toward God that he did not attribute *anything unbeseeming* to Him.

- 26 : 8 The losses which Job suffered in his first trial are confessed by God himself to have been without cause. Job had done nothing to merit them. They were in no sense a punishment, and “*he still holdeth fast his integrity.*”
- 26 : 10 *Skin for skin.* A proverb from the world of trade, and strikes the key-note of Satan’s conception of virtue. Goodness is only a matter of barter or wages, and as long as Job had health and a sound body he had more than an equivalent for all he had lost. Touch his bone and his flesh, take from him as much as you leave him, and he will quit thy service. Satan’s power to afflict Job was limited by God only in one particular—“*only spare his life.*”
- 26 : 18 *Boils.* Satan chose as his instrument of torture the black leprosy, known by the medical term *elephantiasis*. It is supposed to have received this name on account of its making the skin rough and dark like that of the elephant, or because it was among diseases as great as is the elephant among animals. All authorities agree in describing it as an intensely loathsome, though not at first a painful, disease, and in a special sense a direct stroke from God. Job had at best only a short time to live, and was looked upon as

an outcast from God and men. See Deut. 28:35; Standard Dictionary *in loco*.

26 : 19 *Potsherd*. A piece of broken crockery or earthenware.

26 : 21 *The ashes*. Banished from the city, the abode of man, the leper finds a resting-place, one that betokens the extremity of his disease and grief. He will pass here the remnant of his days in utter dejection of spirit and with awful torment of body.

26 : 22 Job's wife has no sympathy for him. She sees the bare facts and at once leaps to a conclusion. She says in effect, "Since your piety has been of no avail, give it up; bid farewell to God, and expect only to die, for that is all the reward you will ever receive for your virtue." How completely she throws the weight of her influence on the side of Satan. To do as she advises concedes the very point at issue. But Job's integrity is deep-seated. His reply charges her with being *foolish*, and the word indicates "that extreme of folly which is the essence of impiety toward God." Though it is true in this trial, as in the former one, that Job sees no reason for it, his position is one of unswerving loyalty to God.

27 : 3, 4 The narrative throws no light on the dwelling-places of the friends. *Teman* was in Idumæa. In determining the time-period of Job's life and, therefore, the historic setting of the Book of Job, some insist upon the supposed identification of the persons whose names appear in this history. For Eliphaz, see Gen. 36 : 4, 10; Bildad, Gen. 25 : 2.

What is more to the point with reference to

these friends is that they must have been representative men, prominent in their respective homes as Job was in his. Their coming together by appointment and their approach to Job is finely sketched. The scene is, indeed, most touching. Let the student analyze it closely, and see at once the solidity of Job's character in the midst of an affliction of Satanic origin, but permitted by God for a purpose of which Job himself is wholly ignorant, and at the same time the surprise of his friends at his real condition, and with their theory of the relation of suffering to sin, Job's awful guilt and wickedness.

JOB'S LYRIC OF WOE

THE seven days of silence and mourning are hardly to be understood in a literal way, but as indicating poetically the utter surprise of Job's friends upon finding him so sorely afflicted, and the intensity of Job's feelings when once he breaks the silence with his own voice. He speaks then not in rashness, nor without time for meditation upon the changed condition of his lot. With almost breathless interest we listen for his first words as an indication of deliberate thought and gathering emotion. He does not speak to any one in particular, though his friends are about him as silent and amazed spectators, listening to every word. The scene is intensely dramatic, and its close connection with the controversy, which is soon to begin, must be clearly seen to be appreciated.

And what has Job to say? Not what we might expect. There is no searching for the cause of his affliction, nor yet any bitterness or cruelty of spirit. He has aroused

himself from the depth into which he was plunged by his calamity only enough to wonder why life *had ever* been given to him, if in this way its path was to be darkened and hedged in. Hitherto he had walked so clearly and so freely in the favor of God and in the sunshine of life that misfortune was a new chapter in his experience, and caused him to wish not only that he might be at rest, but that he had never been born. Job has lost his way of life, and cries out in his despair for the quietness of the grave, the oblivion of death.

This is the one thought that with beautiful poetic variations runs through the first speech of the poem—Job's Lyric of Woe.

27: 13, 14 The seven days of mourning were at last ended, and during all that time not one of the friends had offered a word of sympathy or help. Their very silence was, no doubt, an aggravation to Job, and his long pent-up emotions gave way. It is not to be understood that Job directed his answer to any words spoken by another, but rather to his own situation, and especially his own feelings. He curses the day of his birth and all its attendant joy. From these depths of despair, as sounded out by these imprecations, we are to notice the gradual ascent of Job again to light and moral victory.

27: 15-22 Notice that Job speaks first with imprecations of *the day of his birth*. Explain each line of the passage.

27: 18 *Seek for*. That is, regard, care for it.

28: 1-12 With poetic variation he passes with imprecation to *the night of his birth*.

28: 7 *Leviathan*. A common name to denote a mon-

strous animal of some kind. In this connection it probably refers to a huge serpent. There were persons, sorcerers, who claimed to have the power to make any day fortunate or unfortunate; and as such persons exercised their power by making serpents do their bidding, so Job would give into their control the night of his birth, that they might curse it. See Num. 22:5-7.

- 28 : 10 *Eyelids of the morning*. Explain the figure and note its beauty.
- 28 : 18 Job's longing in this paragraph is for the rest or quiet of those who have never been born.
- 28 : 20 Even the great men of the earth, who have built splendid palaces for themselves, have passed into oblivion, and their works are desolate.
- 28 : 25 *There*. That is, in such a state.
- 29 : 5 The verb is in the active voice, as also in line 11. "Why does *some one* give light?"—and Job has evidently in mind as the source of light *God*, whose name he mentions in line 12. Note how dark is growing the mystery of his suffering.
- 29 : 15 Some interpret this to mean his continual fears caused by the disease, these fears and anxieties being as great torture as the disease itself. Others, more rightly, perhaps, think it indicates the fatal flaw in Job's piety. Professor Genung's translation almost interprets itself. "Job's piety has been negative rather than positive," fear rather than love. The purpose of the trial was to develop in him more of the latter.

THE CONTROVERSY

First Round of Speeches

ELIPHAZ

THE controversy opens with the speech of Eliphaz, who approaches somewhat with the air of timidity, but in reality with a confidence that is soon apparent. With the gentle reminder that in other days Job had assumed to teach others the way of life, and that even now his hope, as always, must be in God's favor, Eliphaz goes at once straight to the mark, and the issue is sprung. The doctrine is announced by him that no man, innocent and upright in his life, has ever been cut off, and he appeals to Job whether that is not true. He states the doctrine in the words of a proverb that was perhaps well known,

“ . . . they that plough iniquity,
And sow trouble, reap the same.”

Eliphaz enforces this view by reporting what was told him in a vision, by which, of course, he means in a supernatural manner, and therefore with unquestioned authority, that the distance between God and man is so great that whatever may be Job's consciousness in regard to the matter, he must acknowledge himself to be a great sinner. Job is reaping only what he has sown, and the way back to peace and happiness is to seek through repentance reconciliation with God. Thus it will be seen that the chastenings of the Lord are not to be despised; their right use on Job's part is his hope for the recovery of lost possessions, of a happy household, of long life, and of a ripe old age.

The doctrine that the sufferings of this life are sent as a punishment for evil deeds is thus fully stated by Eliphaz,

and adopted in turn, as we shall see, by Bildad and Zophar. It was the teaching of the so-called Wisdom literature, and no doubt was used by Job himself in explanation of God's moral government over the world. Nor are we permitted to say that the doctrine is a false one. The friends of Job are not to be censured for their views in theology or philosophy ; indeed, these views are sublime. But Eliphaz was wrong in thinking and urging that this is the explanation of Job's distress, and attributing to Job, perhaps only inferentially at this point, evil he had never committed. Even Job himself must find a new solution to a problem he thought he had hitherto understood.

- 30 : 2 *Assay*. Essay, venture. *Grieved*. Offended.
- 30:4-9 Job's words were better than his practice. When calamities came upon others he gave excellent counsel and strengthened them to bear their trials ; now that calamity has overtaken him, he is *troubled*. Rather stronger in the original—confounded, not self-possessed.
- 30:12-17 This is the doctrine advanced by Eliphaz and maintained by him and his friends throughout the poem. State it clearly in the form of a proposition. How does Eliphaz wish it applied to the case of Job?
- 30 : 17 *They*. The wicked.
- 30:18-22 Even the lion, which represents to the speaker the extreme of wickedness, strong, fierce, and cunning, is finally overthrown. In using the figure, is Eliphaz fair in attributing to Job *lionlike* wickedness?
- 31 : 1-22 In early ages God revealed himself to men in dreams and visions. Eliphaz announces, with an

evident purpose to make a deep impression, such a visitation and the special revelation made. Of course it has direct bearing upon the case in hand. Does not Job, in refusing to humble himself and confess his sin, despise the law of reaping, so brilliantly set forth, and, therefore, become arrogant and defiant?

31:7-10 Cf. Milton's description of death in "Paradise Lost," Book II., ll. 666-673.

31:12, 13 These lines indicate, at least to the mind of Eliphaz, the seeming attitude of Job.

31:14 *Servants.* Ministering servants, angels.

31:16 *How much more.* What form of argument?

31:18 Notice the meaning as expressed in the different translations.

31:21 *Tent-cord.* The cord by which the tent is held in position. So man, the best there is of him,—his glory, his excellency,—passes away, as when the desert band strike their tents and are gone. *Such* a man, frail and short-lived as he is, should not set himself above his Maker.

31:23 Eliphaz has just given the testimony of the spirit whose words he caught in a night vision. He now challenges Job (*Call now*) to produce anything of equal weight and authority. At the same time his questions imply an evident negative. Job will find no help; he can expect the favor neither of God nor man. The afflictions of this present life are brought upon us by *sin*, and the culpable mistake of Job, which looms up more and more in the eyes of Job's friends as the poem proceeds, is that he refuses to apply the rule in his case. Eliphaz knows no other philosophy than that of divine retribution.

- 32 : 2 *Taking root.* Beginning to prosper. He supports his proposition by a concrete example.
- 32 : 5 *In the gate.* The gate of an Eastern city was the court of justice ; hence a place of refuge and safety.
- 32 : 7 The accumulations of the wicked are swept away ; his harvests are carried away in spite of the thorny hedge-row grown for their protection.
- 32 : 10 *Affliction.* Evil, calamity, suffering, do not spring up out of the ground. This is a suffering world because it is a wicked world.
- 32 : 13 Note the figure.
- 32 : 14 Eliphaz advises Job to throw himself upon God. As drawn from this section, what is Eliphaz's conception of God ?
- 33 : 5 He brings the matter a little nearer Job's case. If Job will only make the necessary confession of his guilt, God will renew his favor, and all will be well again. In a rhetorical way, Eliphaz forcibly and most beautifully covers the ground in which Job had sustained loss. To a purely worldly man it was a powerful appeal, and no doubt would have brought about on the part of the sufferer just what Eliphaz desired and thought necessary. But we shall see that it was not so much restoration to worldly prosperity that Job craved as it was God's own presence and explanation. Indeed, he cared nothing whatever for his earthly losses *per se*. His soul longed for God in the solution of the mystery into which he was plunged. Thus we see the narrow, worldly, inadequate view of God in his dealings with men, and the fuller and more spiritual view as

entertained by Job. In supposing that Job needed punishment for sin, Eliphaz was utterly mistaken, and therefore mistaken in his philosophy of some of the ills and sufferings of life.

JOB

Job's reply is only in part directed to Eliphaz. So far as censure is implied in what Eliphaz has said, Job wishes that against the apparent rashness of his own words might be set the weight of his calamity: the latter would more than justify the former. The animals make no complaint when their natural cravings are supplied, and should he now be censured when he cries out in the bitterness of his grief? Moreover, the doctrine stated by Eliphaz with so much dignity, and the suggestions growing out of it, are so thoroughly insipid and familiar to him, but inadequate in the present case, that his soul abhors them. Death is the boon for which he pleads while he is in the full possession of his powers and the conviction of an unblemished integrity.

The coldness of his friends in this his hour of need has hurt him, and most passionately does he plead for their sympathy. He deserves better treatment at their hands. When once they are about to withdraw from him, he boldly bids them to return and examine his cause, for it is just.

With varying mood, he then turns in his thought to the vanity and brevity of his life, as seen in the contemplation of his present condition. Why should God thus take notice of his poor, frail life, setting it up as a mark for His arrows!

So honest and conscientious is Job in his convictions that he claims pardon as his by right, and it is this bold-

ness, this moral fearlessness, this abiding faith in the justness of his cause, that constitutes the real fortress from which he proposes to fight this battle.

- 34 : 6 *Vexation*. Anger. Eliphaz accused Job of being angry (31:25), and Job replies by wishing that his anger might be put in the balances against his calamity. The latter would be heavier than the sand of the seas, and would outweigh his *vexation* or *angry spirit*, if, indeed, he has shown such. For this, he says, "have my words been rash"—that is, strong, extreme. Another interpretation is that *vexation* here means *grief*, and Job justifies his "*rash words*" because his grief and calamity are together heavier than the sand of the seas.
- 34 : 10 *Almighty*. The All-Powerful One. The stroke is harder to bear because it has been inflicted by God according to His own sovereign will.
- 34:13-16 Job's feeling is intense. He raises these questions to show not only that his complaint is natural, but that his spirit is overwhelmed by the awful visitation. His sufferings are terrible, but these he could endure if he only knew why they were sent. Eliphaz has not helped him; on the other hand, his words have been unsavory, tasteless—"they are as loathsome food." If his friend had come with true sympathy and spiritual food, Job would not have cried out in his anguish and grief.
- 35 : 1-3 The climax of his assurance. Even though God should *crush* him, his consolation is that he "has not denied the words of the Holy One." He is conscious of a life of obedience to

God, and no torture, even death itself, can shake the foundation of his faith.

- 35 : 8 *Wait.* Endure. His physical endurance is limited. He will not long suffer. His own strength is now well-nigh exhausted. To endure much longer, he must have divine support.
- 35 : 14 In his extremity he ought to have the deep sympathy of his friends, not only to lighten the load of his suffering, but more especially to help him in his effort to solve the problem *why he suffers*. Moreover, thus encouraged and helped, he will not be tempted to give up his faith in God.
- 35 : 16 *Brook.* Like a brook, a mountain torrent. Notice the minute application of the figure. His friends were profuse in their sympathy and devotion to him in the days of prosperity,—like mountain streams in their fullness and strength ; but now in his day of adversity they are dried up. He expected from them help, but their coming to him has been a sad disappointment.
- 36 : 4 His friends are just like these deceitful mountain brooks.
- 36 : 5 *Terror.* My condition, disease.
- 36 : 6-9 They did not come by his invitation, and now that they are come, Job asks for nothing but true friendship, counsel, advice. He wants light in the darkness through which he is groping, support in the trial through which he is passing.
- 36 : 10 *Teach.* Convince, persuade.
- 36 : 12-14 Mere censure has no merit, and will convict no one of guilt. They have only assumed his guilt, —*begged the question*;—he urges straightforward, well-directed, *upright* arguments.
- 36 : 16, 17 The course of his friends has been a violation

of right and friendship. Not any better than the conduct of those who cast lots for orphans, and thus obtain them as slaves. Notice the marginal translation.

36 : 20 Were Job's friends actually turning away from him because of his plain statement of their attitude toward him? Or, is it his passionate appeal to them, touching, indeed, in its honesty and directness, to be candid with him, as he is with them? They have leaped to their conclusion without sufficient evidence. Job *knows* that his cause is righteous, that his words have not been false, and that if his friends *will return* from their coldness and insinuations of guilt, he will be vindicated in their eyes. But note that Job does not know *how* the vindication is to come. He is in the dark, and through it his soul struggles on, slowly but surely, to the splendor of the noon-time.

36:24 *et seq.* He turns his thought again to himself and cries out in the anguish of his spirit for release. The grave cannot be far away from such sufferings, and he entreats the infinite God—the watcher of men (38:12)—for one moment of rest and peace before he goes hence. *Warfare.* Warfare, in the fact of its severity and appointment.

37 : 1 *Shadow.* The lengthening shadow on the sundial, the signal for the close of the toilsome day.

37:8, 9 Said to be a truthful representation of the disease with which Job was afflicted.

37 : 13 Job has given up all hope for earthly good. He is wasting away.

37 : 17 *Sheol.* The grave, the abode of the dead.

37 : 20 *Therefore.* Rather, "As for myself." Job feels that

he is compelled to speak; the situation fully justifies it.

37 : 23 *Sea.* The great, restless, tossing ocean—requiring omnipotent power to check and render obedience. The sea was the symbol of unrest and terror to the Hebrews and Orientals generally. *Sea-monster.* Fierce and ungovernable, and therefore to be dreaded, narrowly watched.

38 : 4 Notice the simple *future sense* of the marginal translation.

38 : 6-9 Cf. Ps. 8 : 4.

38 : 11 *Swallow down my spittle.* An Oriental proverb equivalent to "till I get my breath."

38 : 12 On the supposition that Job has sinned, his almost indignant question is whether his sin has wrought any harm to the Deity,—the watcher of men,—that He should thus make of Job a target. His terrible suffering is wholly disproportioned to any guilt. And besides (lines 15-17), death is near at hand, and his transgression should be pardoned.

BILDAD

Roused to indignation by Job's unfaltering words, Bildad does not wait for Job to finish, but breaks in, "How long wilt thou speak these things?" To question the judgment of God, and to speak so confidently in the face of what is manifestly the divine rebuke, is more than Bildad can stand.

Bildad is more direct and personal than Eliphaz, though he advances the same doctrine. Job's children suffered a just retribution, and if Job himself were pure and upright, God would not thus deal with him. His suf-

ferings as an effect must have a cause, and in Bildad's system of theology there can be but one cause. So the ancients have long taught, and shall we not allow them to teach us who "are but of yesterday, and know nothing"? In words that are strikingly rich in their imagery, Bildad then describes at some length the utter hopelessness of the wicked, and finally, by contrast and for Job's encouragement, declares that "God will not cast away a perfect man," a truth not fully comprehended by either of them, but verified in every scene of the poem, and abundantly brought to the consciousness of all the actors of this drama in its sequel.

38:19, 20 Note the indications of irritation in Bildad caused by the words of Job.

38:21, 22 Bildad's fundamental doctrine in its strongest form. Explain the figure. Cf. Gen. 18:25.

39:1 The *if* does not imply any doubt in the mind of the speaker. Their destruction is proof to him of their guilt, and Bildad would remind him of their fate in order clearly to direct Job to penitence and supplication.

39:8, 9 Thus forgiven and renewed, his former prosperity would be small as compared with that of his latter end.

39:16 *et seq.* The words of the fathers. Job listens to them, no doubt, only to remind himself of their truthfulness. They express what must have been his own view of the philosophy of life, until now, in the face of an apparent exception, his moorings are uncertain, and his views need readjustment. Nor was Job longer in his recognition and application of a new spiritual truth than often are we, much as we boast of the clearness of our

knowledge. *Rush*. The paper-rush (papyrus).
40 : 14 But does not God despise Job? How else, reasons Bildad, can this calamity be explained? And why is Job despised except for his sin? Thus Bildad has no place in his view of the divine government over men for the sorrows and calamities that overtake the good.

JOB

In a transitional paragraph Job promptly and frankly confesses the mighty power of God and man's inability to stand before Him "who doeth great things past finding out." But this rather widens the chasm between him and God, for, as he sees it now, his affliction is a persecution, and supplication would be vain, if made at all, because made to an enemy. Job's wounds are multiplied without cause, the whole world is in disorder, the perfect and the wicked are alike at His absolute disposal. He sees no comfort in his former views, which in the main are those now advanced by his friends, or in any present experience. He had always supposed that God's ways were explicable and needed no vindication. More indeed than the loss of his property, the death of his children, or the terrors and pain of his suffering, is the thought that he has lost his way, that he is drifting away from moorings that he had regarded as absolutely safe. Where he thought there could be no possible chance for difficulty, he finds a supreme one to his utter amazement and bewilderment. It is the heroic struggle of his soul out of this midnight of darkness towards the light that gives to our poem its unique place in the literature of the world.

Thus arraigned before the almighty Judge, he has no daysman to plead his case, though the very mention of

such an agency is an indication of his confidence that should a person of such character hereafter arise, it would be to his decided advantage. The best that Job can do is to venture on his own account to plead his own case, and as the first step he demands, with boldness and confidence, perhaps almost profane, the reason why He contends with him. "Am I not," pleads Job, "the work of Thy hands, and does it give Thee pleasure to destroy Thine own handiwork?"

But his humanity, suffering with indescribable pain, recalls him in his thought, and reminds him of the near approach of death. It will be most welcome, for it means the rest and oblivion which his soul craves. Thus the voice which at the beginning of this reply to Bildad was so sublime in its declarations of the omnipotence of the Most High, and moved along the heights from which human vision, still beclouded and dimmed by the limitations of our knowledge, can look into the face of the Creator and confidently claim His justice because man is the work of His hands—this voice at last plaintively dies away, none the less beautiful because it is lowly—

"Cease then,
And let me alone, that I may take comfort a little,
Before I go whence I shall not return."

40 : 22 Eliphaz asked the same question (31 : 12), but notice the different contextual setting.

41 : 1-14 A description of the mighty power of God. Carefully analyze the passage.

41 : 6 The old idea that the earth was supported upon pillars.

41 : 7 An eclipse.

41 : 11 The great constellations, at once most beautiful and striking.

41 : 23 Even though my cause were just and I innocent, my Accuser is also my Judge, and I could not answer. Job's sense of the divine majesty restrains him from any defense, and he hopes only in supplication and mercy.

42 : 4 *Without cause.* Does not Job speak truly? See the prologue. What then was Job's real difficulty?

42 : 11, 12 The statements are concise and abrupt, indicating intense emotion — almost beyond his power to control. With boldness he declares his innocence, and for such declaration is willing, if necessary, to despise his life. It makes little difference, said he; for He consumes alike the perfect and the wicked. How does this conclusion differ from the doctrine of Eliphaz and Bildad?

42 : 20 In no respect does the poet show his superior dramatic skill more than in the agitation of various contending emotions in the mind of Job. From the sublime height of his declaration of innocence in heart and life, and his conclusion reached now in his own experience that God afflicts the innocent and guilty alike, he falls somewhat suddenly, but gracefully, into a plaintive mood, and laments the brevity and mystery of life. His spirit, brought to its highest tension, was now beginning to relax, and he speaks accordingly.

Post. Courier, messenger. Camels traveled very slowly. A messenger would sometimes go a hundred and fifty miles in less than twenty-four hours. Thus Job's days hasten along, and though he is conscious of no guilt, he is forced to con-

clude that his labor in trying to clear himself is vain. No matter what his protestations, his afflictions will cause him to be looked upon as smitten by God.

43 : 15 Why does Job say, "There is no daysman between us"? What does he wish the daysman to do? See lines 17, 18.

43 : 20 Job means that he is restrained, overawed, overwhelmed, by the majesty and power of God. His fear is not, therefore, in himself, nor in the consciousness of guilt.

44 : 4 *Is it good*, etc.? Is it befitting unto thee, etc.?

44 : 7-14 The mystery of his struggle deepens. God has no such limitations as belong to men, and therefore no need to *inquire after* and *search for* his sin. Then why these heavy blows at his integrity? Job is fully convinced of his own uprightness, and why this searching of his life and character by One who is omnipotent and omniscient? Truly the world is out of joint.

44 : 15 *et seq.* The appeal is most striking. How unreasonable to bestow great skill and labor upon a work and then suddenly dash it in pieces! The love and care of the former days are inconsistent with the present harsh and cruel treatment of him.

"Yet these things Thou didst hide in Thine heart;
I know that this was in Thy mind."

45 : 10 Job's question as to the meaning and purpose of this life. And so far in the discussion no satisfactory solution has been given. The horizon of our thought is yet circumscribed by human understanding, and not until we climb the summits,

where only faith sustains and supports, have we the wider view and the grander vision. There was light ahead for Job.

45 : 16-20 There is probably no reference in these lines to the doctrine of immortality. All that Job seems to have in mind is the grave—the abode of the dead. Even death, with its attendant darkness and disorder, is preferred to his present misery.

ZOPHAR

Zophar speaks as one who is not only impatient, but hotly indignant. To him Job has become a boaster and a mocker, and deserves, therefore, the severest censure. So reprehensible is Job's conduct that Zophar wishes *God would speak*, the very thing Job himself has desired, but, as the reader has seen, with a very much different motive. In the thought of Zophar, God would quickly convince Job that his claims of purity and integrity are false, and his words arrogant and irreverent. Job would then know that God is punishing him less than he deserves.

Does Job presume to measure the prerogative of the Almighty, and to understand His ways? By Job's insistence on his innocence and his right to an explanation, he has set himself up as an equal with God, or at least as curiously prying into His secret thoughts. Zophar can brook no such attitude from mortal man, who is

“ . . . void of understanding,
 . . . born as a wild ass's colt.”

Job is a sinner; the indisputable evidence of his guilt is before the eyes of all men; and, while there is still hope for him, it is only by confessing what is so plainly a fact and acting accordingly.

Now that the friends have all spoken once, two things should be noted. First, their position is one and the same. Job's affliction is divine retribution, the sufferings and ills of this life are the punishment for sin, and the only way of escape is by repentance and sincere returning to God. In this doctrine the friends were sincere believers, and it must not be overlooked that there is much of truth in it. Many of the sorrows and pains of this life *are directly* the result of wrong-doing. The error of the friends is in its application to Job's case, and therefore making of it a universal law.

Second, as the discussion has proceeded, it has grown warmer. Eliphaz, though confident, is courteous; Bildad, bolder in his insinuations of Job's guilt and his rashness of speech, is satisfied that his calamity is fully deserved; while Zophar is direct in his assault, and his manner is that of one who is intensely wrought upon by the actions of an opponent.

- 46 : 2 *Boastings*—babblings. In the eyes of the friends Job was a mere boaster, or "man of lips"; his false assertions concerning his innocence and the ways of providence must not go unchallenged.
- 46 : 5 *Thine eyes*; i. e., God's eyes. Did Job claim to be absolutely sinless before God? State concisely his argument. Is Zophar fair and just in his answer to Job? Show that he is even more severe and more narrow than Eliphaz and Bildad.
- 46 : 6 Apparently what Job had himself desired. See 44 : 3.
- 46 : 10 Neither Eliphaz nor Bildad had said so much.
- 46 : 11-22 The entire passage is sublime in thought and diction. But does it in any sense convict Job of

presumption? Would he deny any of Zophar's attributions to the power and wisdom of God?

46 : 22 Perhaps a proverb. The *wild ass* was regarded as the most obstinate and stupid of animals.

47 : 13 The figure is taken from the flocks lying down in the pastures, restful and secure. See Ps. 23: 2.

47 : 15 *Shall fail*. Shall be wearied out looking for relief from their afflictions, seems to be the meaning. Thus Zophar in substance says, The wicked who do not repent shall be disappointed in their expectation of deliverance; death shall be their only hope.

JOB

The turning-point is reached, and in this speech of Job, which is more in the nature of a reply to his friends, his thought takes a new direction. The manner of his friends has offended him, and in words strikingly sarcastic he rebukes their pride and much-vaunted wisdom. The doctrine so stoutly insisted upon by them is most commonplace, known even to the beasts of the field and to the fowls of the air. But against it, though it is a surprise to himself, the logic of fact is directly opposed. And what is the fact? Simply this: the just man is made a laughing-stock, while the wicked prosper. The proof of the former is the conduct of his friends toward him; of the latter, what he now sees in the affairs of men.

But Job will not be outdone in his acknowledgments of the mighty hand of God. He stands with his friends here on common ground, and goes even further to affirm His right to rule among the nations and over the great men of the earth. To such an impartial Judge would he appeal his own case; nay, with the Almighty would he

speak and reason concerning it. He accuses the friends of making statements they know to be false, and even of speaking unrighteously in His name in order to make good their assumption of his guilt. Are they themselves willing to disclose the secrets of their own hearts to His all-searching power, and hope to stand unreprieved?

“Your memorable sayings are proverbs of ashes,
Your defences are defences of clay.”

So far he has spoken *to them*, and he now recalls his thought in contemplation of his own cause. His affliction still seems a persecution, and one from which there is no escape in this life—

“Behold, He will slay me; I have no hope.”

But—

“I know that I am righteous.”

With this abiding faith in his cause, which he has set in order as for trial before the Almighty Judge, he calmly settles himself in the thought of death and a possible vindication after death. If this could be assured him, his soul would be abundantly satisfied, but of a life hereafter he has grave doubts. The analogies of nature seem to him to point in an opposite direction, and therefore his intense longing for deliverance and vindication during life.

47:19, 20 Sharply ironical. The student will do well to paraphrase the opening lines of Job's reply.

48:1 Anybody could say such things.

48:2 *Laughing-stock*. As one mocked; an object of insult. See also line 4.

48:7 A reference to the free-booters of Arabia—those who obtained their living by plunder and war.

- 48 : 9 Job means to ask how such a fact is to be reconciled with the doctrine of a perfect retribution in this world—the doctrine advanced by the friends.
- 48 : 10 If you think it is not true that God thus prospers the wicked, ask the beasts and the birds, the earth and the fishes,—the commonest things,—and they will tell you that God is in everything. Light is breaking in, slowly but surely, upon the dark and troubled soul of the patriarch. The friends' argument is false to the facts, as he sees in his own case and in the lives of others around him.
- 48 : 20-23 Job is unwilling to trust the so-called wisdom of the ancients, or of those advanced in years, if his friends are to be taken, as they have already insisted, as the representatives of either class. With God alone are wisdom and might.
- 49 : 5 *et seq.* Job's idea of God is somewhat different from that of his friends. No doubt the calamity by which he has been overtaken, and the heroic struggle he is making to understand its cause, have modified his first conception of God and his government over the world. God has all power, and in the exercise of it is controlled by no human considerations. We are absolutely at his mercy, under his control. In this view God may be a tyrant ; but it sweeps away the narrow consideration that the evils of this life are always the result of wrong-doing—the doctrine insisted upon by the friends.
- 49 : 11 *Spoiled.* Captive. See also line 15. Professor Genung says : "So much is said here of captivity and of removal, and with such apparent marks of an eye-witness, that we naturally con-

clude some great national upheaval was fresh in memory, the writer putting his own memories into the mouth of the patriarch. To me this event seems most probably to have been the fall of the Northern Kingdom."

The Northern Kingdom fell in 722 B.C. Professor Genung, therefore, thinks the author of the Book of Job lived not long after this date, while this event, and all connected with it, was still fresh in memory. Read the entire passage,—lines 5-24,—bearing in mind this view.

49 : 16 Allusion to an Oriental custom of tucking up the garments before engaging in any activity. *To loose the belt* would render it impossible for one to fight or work.

50 : 1 Job has seen all these things, as, indeed, have also his friends. They are agreed in ascribing all events to God.

50 : 8 *Physicians*. Note the different readings of the line.

50 : 13-16 The meaning is that the friends are acting with sinister partiality, pleading for God on grounds that are false, as if He would be pleased with such a course on their part, or that He needed such justification.

50 : 17 A challenge to their honesty. Will they submit to a thorough searching of their motives and philosophy?

50 : 23 The wise sayings quoted by the friends. They are worthless, and as arguments to sustain their cause are wholly inapplicable.

51 : 4 Job is willing to risk his life in maintaining his integrity before God, and feels, indeed, that death may not be far away. "Nevertheless, I will maintain my ways before Him."

- 51 : 10 He has prepared his case for trial, and if there is any one who can plead or contend successfully against him, he might as well die. Unflinchingly he sets his face towards knowing the truth.
- 51 : 14 What two things ?
- 51 : 20, 21 Answering to the indictment, he wants to know the number and nature of his sins.
- 51 : 24-52 : 4 Notice the varying figures used in describing God's attitude towards him in thus afflicting him.
- 51 : 27 *Iniquities of my youth.* The passions and indiscretions of my early life. The law of inheritance applied to human conduct.
- 52 : 2 The lexicons differ as to the meaning, and hence in translation. Either to set limits to by digging a trench round about, or to brand as with an iron. The evident meaning is that Job could not escape from his miseries. The thought is continued in lines 3, 4, by a change in figure.
- 52 : 5 *et seq.* He comes back in his thought to the brevity and frailty of life. The whole passage is strikingly similar to the Ninetieth Psalm. Collate the parallelisms in figures and allusions, and notice the general tone in each.
- 52 : 11 Job never said he was perfect. He was no doubt conscious of moral guilt, though he does not define for us his theory of sin or depravity. Frail as man is, who can expect him to be without faults? And he urges this thought as a ground at least for consideration in his case.
- 52:16-24 Analyze the figure and its application.
- 52 : 20 *Bud.* Sprout.
- 53 : 6 Job seems already, by the figure of the tree, to

have concluded that, so far as this life is concerned, death ends all. But his thought here reaches beyond Sheol, the under world, and with a struggle heroic and a faith sublime he finds firm footing in his implied affirmative. "If a man die—might he live again?" Yes,—and most certainly so. Therefore, will I wait on patiently all the days of my warfare till my release shall come. How well the poet has succeeded in portraying the lights and shadows, the days of calm and the nights of tempest, as they have played upon the mind and spirit of our hero!

53 : 13 *Sealed up in a bag.* The figure is taken from an Oriental custom of sealing up in a bag letters and other official documents.

53 : 15 *And surely.* And yet—the mountain crumbles away. The most permanent objects we see fall away, and so it may be with the hope of man.

53 : 22–54 : 1 What do these lines suggest as to the knowledge possessed by the dead?

54 : 2, 3 The dead personified—the body feels its own pain, and the soul its own sad condition.

The Second Round of Speeches

ELIPHAZ

In the second round the speeches are shorter, but more spirited. The friends advance nothing new, nor do they make any progress in the argument already stated. On the other hand, Job's thought and purpose are continually developing, and step by step, but like a conquering hero, he pushes on to the conclusion that he will yet see

God as his friend, and what is now so inexplicably dark will be as the light.

Eliphaz identifies himself as one of the wise men, and unhesitatingly accuses Job not only of vain knowledge and impiety, but actual craftiness. Job's condemnation lies in the words of his own mouth. It is, therefore, Eliphaz's duty to re-assert what the past has taught, and, from present experience, what Job should be ready to confess. It is the restatement of the old theme,—God's holiness and man's uncleanness,—changed only in the zest and vehemence with which it is presented. Eliphaz has so far forgotten, if indeed he ever knew, the condition of society that he draws a picture of the sufferings of the wicked in this life that is much exaggerated. It is due, no doubt, to the heated manner in which the controversy is now conducted, but his evident purpose is to offset Job's reference to what is the real fact, that the wicked often prosper and the righteous—as in his case—are made to suffer. If Eliphaz must give up this fundamental, though too sweeping, article of his creed, his whole case against Job will fail. He is the strict and rigid theologian, resting wholly upon a system of law that can have no exception, upon premises that can never change. His skill, however, as a rhetorician, and to some extent as a disputant, must not be overlooked in this address.

54: 5, 6 Eliphaz boasts of his own membership in the guild of wise men, and at the same time rebukes Job for his abundant talk—great in sound, but void of sense. To the friends Job has talked as a man without reverence and reason, destroying the very foundations of piety, and therefore of religion.

- 54 : 11 Notice the two renderings. Give the meaning in each case.
- 54 : 12-14 I do not charge this against thee of myself; thou *hast chosen* to speak craftily, and thine own words are witness to thy perversity.
- 54 : 15 How keen the stroke! How arrogantly thou dost speak, as if thou wast the first man born, and knowest all the secret counsels of God!
- 54 : 19, 20 See 50 : 7, 8.
- 55 : 1 *With us.* On our side. Authority had a large place in the arguments of Eliphaz.
- 55 : 6 *Thine eyes flash.* Quiver or wink. An indication of haughtiness and contempt.
- 55 : 9-14 Substantially the words which came to him in his vision. See 31 : 12-18. State the argument concisely.
- 55 : 21 *et seq.* The picture of the wicked as drawn for theological and controversial effect by Eliphaz. It was intended to be a convincing argument that sin meets in this life with swift retribution. The picture has many striking elements, and the student will do well to analyze it closely.
- 56 : 9 *A stiff neck.* In the attitude of a combatant going against his adversary.
- 56 : 12 A very common expression in the Old Testament for a luxurious and haughty life, and is used with reference both to nations and individuals. See Deut. 32 : 15.
- 56 : 13 Cities which he himself had laid waste.
- 56 : 18, 19 How has the figure been changed? See also 57 : 2-4.
- 57 : 5 *The company of the godless.* The household of the wicked, as in Job's case. See 58 : 1.

JOB

In reply to Eliphaz, Job says that his friends do not help him; they are critical, dictatorial, filled with their theories, and, most of all, unsympathetic. It is easy for the unafflicted to talk.

He then dwells at some length upon his sufferings, the terrible ravages of his disease, and the unchanged attitude of God, who is still an enemy. But sustained and soothed by the thought that his "prayer is pure," and that his "witness is in heaven," he has a right to plead, though all his friends should leave him. So he plaintively asks them to stay with him, though with a strain of irony, because of their assumed wisdom. He admits that the plans and purposes of his life have been broken, and that he sees the grave yawning before him; yet, his spirit is calm and undisturbed. Whether there is hope for him beyond the grave or not, Job has conquered the rebellious spirit within him. He is grandly working out the victory over himself, as well as over all his enemies.

57 : 11 *Miserable comforters.* Literally, *comforters of trouble*. That is, bringers not of comfort or help, but of trouble—even more trouble.

57 : 14, 15 Reverse the conditions; let me stand in your place, and you in mine. "I *could* speak as ye do," . . . but I would rather speak words of encouragement.

57 : 17 Did Job's friends shake *their* heads at him? What did such shaking mean?

57 : 20, 21 But as it is, his speaking does not lessen his grief, nor does his keeping silence mitigate his pain. With this suggestion of his misery, Job takes up again the thought of his suffering and the source or cause of it.

- 57 : 22 *et seq.* Notice the change of subject in these clauses. What does the change indicate as to the intensity of his thought and effort in finding some satisfactory solution of his punishment? What as to the dramatic effect?
- 58 : 2 *Laid fast hold on me.* Or, *shriveled me up*, by disease and suffering.
- 58 : 7 *They.* "Not the friends, but Job's undefined term for the powers of evil."
- 58 : 13 *He hath taken me by the neck.* As a wild beast its prey. Note the following figures.
- 58 : 20 As a mourner.
- 58 : 22 *Foul.* Red, inflamed.
- 58 : 25 Has not Job made a great advance towards the light? His spirit has softened, and what seemed to be the hard and dry soil of his deepest spiritual being shows signs of fallowness and moisture. Job has reached the point in his experience when he can pray in calmness and in confidence. Not that *the whole* difficulty is removed, but it is well on the way to removal, as is true in the case of every honest and sincere doubter *who can pray*.
- 58 : 26 As the blood of the murdered man cries out for vengeance, so Job feels deeply the injustice of which he is the victim, and he calls upon the earth not to hide his blood, the witness of his innocence and of the guilt of his persecutor. But from this thought his spirit at once rebounds, for he has begun to realize that his witness is in heaven, and that the witnessing will work out his own vindication.
- 59 : 9 *Spirit.* Breath, vital powers. *Extinct.* Figure borrowed from the extinguishing of a lamp.
- 59 : 13, 14 Allusion to the ancient forms of trial. To give

a pledge and to strike hands is to enter into solemn covenant to deal fairly, and with no regard to the rank of the parties. Job is so sure that God will pronounce him just and innocent that He becomes in his thought his Advocate as well as his Judge.

59 : 15 *Their heart.* The hearts of his friends. They are to him as those spiritually blind, false interpreters of life and God's government. In the march of his soul he has left them far behind.

60 : 4, 5 The righteous are not easily turned away from their faith in God, even when the wicked seem to prosper and the good to suffer. Of this, Job himself was an excellent example.

60 : 6 Said, of course, ironically.

60 : 10 His best days were gone, and he realizes that the under world is near. The night, the season of rest, has become day, the time of toil.

60:12-14 The lines are rendered by some critics without "if." The meaning is simply that Job expects soon to be in the grave—so near is it.

60:16, 17 Note the pathos.

BILDAD

Bildad is angry because Job has so defiantly rejected their counsels. The friends have been treated as beasts, unclean and without knowledge. Moreover, Job has appeared to speak in an arrogant spirit, and as one mad with rage.

With a strong positive affirmation, Bildad describes in terms that strikingly fit Job's case the lot of the wicked. Misery implies guilt, and the guilty shall be destroyed; his remembrance shall utterly perish from the earth.

- 60 : 21, 22 It is not clear to whom Bildad is speaking. The easiest and most natural inference is that Job and *those who think as he does* ("ye") are meant. But Professor Genung says these words "are addressed to the other friends, alluding to Job's reproach in the foregoing section, (57 : 10-17) that their pleas were only words, and implying that deeper arguments, founded more on the laboriously sought truth of things, must be adduced."
- 61 : 2 *Unclean*. Perhaps impure morally, though stupid, dull-witted, may be the sense.
- 61 : 3 An exclamation. Job's earnestness in seeking a vindication and his intense feeling are characterized by Bildad, who has no sympathy whatever with Job's profound quest, as *rage* or *anger*.
- 61 : 6 *et seq.* The old theme, somewhat narrowed and applied to Job's case. The wicked are punished and finally destroyed; even their children after them are cursed. To this law, in Bildad's creed, there is no exception; and hence, in his reasoning, there is no other possible explanation for Job's calamity. He has been a great sinner to call down such terrible punishment. The figures in the passage are deserving of study.
- 61 : 9 The allusion is to the lamp or torch suspended above his tent door. Hospitality was the chief national glory of the Arabians. This light would shine out as a beacon to every traveller, and an invitation to enjoy the rest and comforts of their dwellings. A tent without a light in it—how striking the figure!
- 61 : 16 As hunters conceal the snare or trap in which they hope to take the game.

- 61 : 20 As Job's strength was wasted by his disease.
61 : 24 *Rooted out.* Torn out as with violence.
61 : 25 *King of terrors.* Death.
61 : 27 As upon Sodom. Perhaps an allusion to the lightning which destroyed part of Job's property.
62 : 4 *In the street.* In the land; on the face of the earth.
62 : 9 *At his day.* At his fate.

JOB

With a brief reference to the annoying words of the friends and their lack of shame in ill-treating and misjudging him, Job takes up the thought that God is wronging him by giving no heed to his cries and petitions. Even in this Job has made progress, for, while God does not answer, He is at least accessible. Job is drawing near the solution.

He feels most keenly the estrangement and neglect of kindred and friends, no passage showing more vividly the contrast between his former and his present condition. It culminates in the appeal,

"Have pity upon me, have pity upon me, O ye my friends."

To such an extent is he satisfied with his life's record and his pleading in his trial, that he wishes they were given permanent form, written in a book, cut into the rock with a pen of iron, and the letters filled with molten lead. This bold statement of his confidence leads him to exclaim that his Redeemer or Avenger lives and will stand by his side, even though his skin and flesh shall waste away. He shall yet see God face to face, and know Him as his Friend and Vindicator.

It is not difficult to see the march of Job's soul to the

final victory. Slowly has he worked his way through the mazes of his trial, until he comes to his I KNOW. He will yet have much to say about God's hidden ways and the severity of the Almighty's stroke, but the bitterness of the struggle is over, and he has now in patience to wait God's own time and way for vindication.

62 : 16 Not intended to be an exact enumeration — these many times have ye reproached me.

62 : 18, 19 If I have erred, as you so strongly allege, I am willing to take the consequences. I would like to have your friendship and sympathy, but if you are bound to magnify yourselves and reproach me, I stoutly insist upon it that *God hath wrested my cause; i. e.*, is not dealing with me in strict justice.

62 : 24 *Of wrong.* Violence. Or the sense may be, "I complain of wrong."

63 : 1-10 With intense feeling he declares the injustice of God towards him. Analyze the figures.

63 : 11-24 Notice that Job attributes to God the alienation of his friends and kin.

63 : 23 *My inward friends.* Those in whom I had confidence.

64 : 1, 2 He is wasted away, and therefore deserving of pity. Because God is pouring out His wrath unjustly upon him, must they also pursue him?

64 : 7-10 I declare my innocence, and I wish the words *written in a book*; nay, more, graven in the rock and filled with molten lead to endure forever.

64 : 11 Job is supremely confident that his "Vindicator" lives, and that his vindication is certain. The

importance of the line as indicating the absolute certitude in the mind of Job that the human judgments of his guilt would be overthrown, must not be overlooked. More than that, does he not say that he is confident of again seeing God *as a friend*? All this mystery will some day be cleared up, and

“For this my soul panteth [fainteth] within me.”

64:18-22 But if you still think that I am guilty, that the fault is in me, remember that the sword of God's wrath may descend upon those who wrongfully accuse the innocent.

ZOPHAR

Zophar can with difficulty restrain himself. With great haste he comes forward the second time, deeply stirred and moved to straightforwardness of speech.

Job must certainly have learned, from the history of man on the earth, that the triumphing of the wicked is short, his joy not abiding. Men shall inquire concerning him, but he shall pass away and be forgotten as a dream. The pleasure of sin may be as a sweet morsel under the tongue, but it shall become within him the gall of asps.

Specific sins are pointed out, as oppressing the poor and using violence in the acquirement of property. But prosperity shall not endure,—

“His goods shall flow away in the day of His wrath.”

Zophar desires by these direct statements—for they are more than insinuations, and by the other friends are used with still greater freedom—to lay these forms of wrong-doing upon Job. In their nature they are those in

which a man in Job's situation would be likely to incur guilt. It is Zophar's parting shot, and he aims (or tries to do so) well.

- 65:2-5 Impelled by the stinging reproof of Job in his last reply, Zophar hastens to interrupt him. He has no apology for speaking again; he is compelled to do so, and, more hotly than wisely, begins.
- 65:8 *Short.* Has not Zophar receded from the law applicable to the conduct of the wicked, as stated by the friends in their early speeches? Or does Zophar here refer to Job's manifest exaltation of mind in the thought as expressed in 64:11?
- 65:20 *Of his youth.* Of youthful vigor; but even that shall not save him.
- 65:22-66:2 Notice the change of figure. *Keep it.* Hold it as a piece of candy.
- 66:7,8 The emblems of abundance and fertility.
- 66:10 Job was very wealthy. See the Prologue. The friends seem to see (lines 11, 12) in this evidence of some great crime, and Zophar more than hints at what he is thinking.
- 66:19 At the moment of his greatest sufficiency, when his success runs highest.
- 66:22-67:1 If he escape one weapon, another shall strike him.
- 67:6 *Not blown by man.* Not kindled in the ordinary manner; self-enkindled, ready to burn.
- 67:8,9 Just as the lightning destroyed the flocks of Job, and as bands of robbers carried them away.

JOB

In this speech Job answers more directly the doctrine that the sufferings of this present life are the portion of

the wicked only, and thus the controversy may fairly be said to have reached the argumentative stage. The friends have stoutly affirmed; Job now as stoutly denies.

In the introductory section it should be noted that Job no longer appeals to the sympathy of his opponents; that he has given up. All he now asks is their attention, a careful hearing of what he has to say, and he is willing to count that as something of a substitute for the sympathy he had every right to expect from them. After he has fully spoken his mind, so far as he is concerned, they may mock on.

Job denies the doctrine advanced by the friends by citing instances of the wicked who have lived long, in great luxury and prosperity, neither regarding God nor desiring to know Him. The thought that God reserves His wrath for the children of the wicked man, Job resents; this is no punishment to the wrong-doer who is numbered with the dead. Two persons may have the same character and yet widely different experiences. One may die in great ease and quiet, the other in agony and bitterness of soul; and yet

"They lie down alike in the dust,
And the worm covereth them."

Ask those, he says, of wide observation, those who have traveled much, if this is not true. There have been those who were great princes, and as such exercised tyrannical and wicked rule over their subjects, and yet escaped punishment. They were buried with great pomp, their tombs were guarded and attracted much notice, but they slept quietly within the sleep of peace.

The statements of the friends are false to fact. What comfort then is there in them for him?

- 67 : 16 *Consolations.* Hear me through, as I have heard you ; give me your respectful attention, and that courtesy on your part will at least comfort you when you are fully convinced that my cause is just. If not, then you are at liberty to mock on. See also 55 : 3.
- 67 : 19, 20 Thus does Job deny that it is between them a personal matter. His complaint is against God, and what seems to him a most unjust course of treatment, and has he not a right, therefore, to be troubled ?
- 67 : 21, 22 His miserable, wretched condition should convince any one that their arguments are vain and wholly in his case inapplicable.
- 67 : 23, 24 Job means he is troubled and even confounded when he recalls the facts in his case,—his recognition of God and undisputed loyalty to Him, his prosperity, his peace of mind,—and now his wretched state.
Horror. Trembling.
- 68 : 1 *et seq.* Job's answer to the friends' arguments that the wicked are never prosperous and are always treated according to their wickedness. See especially 66 : 19 *et seq.* The whole passage, containing, perhaps, Job's most vigorous protest to the main argument which his friends have constantly hurled against him, is deserving the closest study and analysis. It is his challenge to the truth of all they have said as directed to him.
- 68 : 14 *In a moment.* With no lingering and painful disease.
Sheol. The under-world, the grave.
- 68 : 15-18 The very opposite of his own feeling. The

wicked have no thought of God, no desire to know him. Their prosperity and exemption from the sore difficulties and afflictions of life have caused them to become independent and haughty in spirit.

68 : 19 Not ironical, as some suppose. Job still asserts the fact, though he does not comprehend it. God has to do with the wicked in their prosperity and the righteous in their afflictions. God is in it all, and some day the reason will be plain.

68 : 21 See 61 : 9.

69 : 1 In substance what they have said. The friends have strongly hinted that God reserves His wrath for *the children* of the wicked. To this Job objects because it is unjust. Let the wicked man reap the harvest of his own sowing, and thus be convinced and know for himself.

69 : 18 *Devices*. Artful reasonings.

69 : 19, 20 Imaginary questions to force Job to prove his statement that the wicked prosper. Show us, say they, an instance of this kind.

69 : 21-70 : 2 His answer. It is so well known that it needs no proof. "Have ye not asked the wayfaring men, and do ye not understand their signs—the indications they have given of their opinions—that the wicked, far from being punished (as they deserved) at the time and on the spot, are held over, reserved to some future day of destruction, borne on forward to the day of wrath?"

70 : 3 And who among men dares to charge him with his wickedness—face to face?

70 : 5-9 In the death and burial of such a one there is nothing to distinguish him from the righteous, nothing to deter others from following his example.

Third Round of Speeches

ELIPHAZ

The facts referred to by Job are undeniable, and Eliphaz makes no attempt to answer them. He resorts rather to misrepresentation, first, of the words of Job, and, secondly, of the conduct of his life. Job has spoken so assuringly of his own innocence and perfection that to Eliphaz it is an arrogant claim of pleasure and gain to the Almighty. Or, viewing it in another light, does Job pretend to say that God is reproving him for his piety?

Then, following the suggestion of Zophar, but with far greater definiteness, Eliphaz accuses Job of specific crimes. The time has come for all general or abstract allusions to give way to actual and specific cases. The case of Job has become desperate, and Eliphaz controls his passion by the precision and carefulness of his aim. And thus he makes a direct attack:

“For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.”

Has not God seen all these things, and that Job still pursues the course of the wicked, thus following the example of those who perished in the flood?

In a picture most beautifully drawn Eliphaz describes the prosperity that yet awaits Job, if he will but put unrighteousness away from him and return to the Almighty.

70:13-16 Eliphaz can stand it no longer. Job's confidence and assurance call forth this final retort, which is at once the condensation of all the friends have

said, and the accusation of specific crimes. If Job were really the wise man he thinks he is, his wisdom would first of all profit himself. God is in no wise benefited by Job's declarations of purity, nor by his attempts to overthrow the arguments of his friends. To them Job has appeared to make himself of vast importance, whereas the truth is, according to their view, neither Job's righteousness nor wickedness is of any gain or pleasure to the Almighty. God's government of mankind is arbitrary and mechanical; once set in motion, it continues independent of His control and thought.

- 71:1, 2 The whole argument of the friends reduced to a sentence. Job's affliction is a punishment. For what? Certainly not for his piety. Then it must be for his sins, and he concludes:

"Hath not thy wickedness been great?
Have not thine iniquities been numberless?"

- 71:5 *et seq.* Here follow the specific crimes with which Job is charged. They are cited by Eliphaz in a purely rhetorical way, not inaptly it must be confessed, but only as imaginary and possible with a man in Job's age and of his manner of life.

71:6 *Naked.* Not sufficiently clothed.

- 71:9-12 Such a man was Job, and it would be easy, Eliphaz insinuates, for such a one, either himself directly or by his many servants, to oppress the poor or to neglect to aid them in their sufferings.

- 71:13-16 *Therefore.* Notice the reasoning. There is but one way to account for Job's afflictions. Explain the figures—*snares, fear, darkness, waters.*

- 71 : 17 Eliphaz makes another detour in explaining to Job his departure from the ways of rectitude. At the same time he gives expression to his own view of God's place and character. Eliphaz's theology is no doubt true, and is not without certain elements of sublimity, but he brings little help to the suffering Job with his dogmatizing and insinuations. God is on high, and looks down upon the children of men.
- 71:19-21 And yet thou hast been saying to thyself, "How can He know? Are not the clouds a covering to Him, through which his eyes cannot see?"
- 71:23-72:4 Reference to the deluge and the people destroyed by it on account of their wickedness.
- 72 : 6 See 68 : 20. Eliphaz hurls at Job his own words and evidently with much feeling. "And yet," you say, "the way of the wicked is far from you!"
- 72 : 11 *Acquaint.* Know God and be reconciled with Him.
- 72 : 15 See 73 : 14 and note.
- 72 : 17 Perhaps to Eliphaz Job's sin was his trust in his wealth, in his great name, or in what these would bring. These must be renounced.
- 73:1-10 Full, complete restoration; apparently all that Job could have desired. Eliphaz was a better prophet than he knew, for in Job's vindication everything came to pass. Even his closing words had their fulfillment in Job's ministry for his friends, though they were "not innocent."
- 73 : 7 *They.* Thy ways in line preceding. Some read *men.*

JOB

Job's complaint may seem rebellious, but he disavows any sympathy with the wicked. So far, indeed, is he from cherishing wickedness, as insinuated by Eliphaz, that he is rather anxiously and diligently searching for God, in order to bring before Him his case, and to claim what he knows will be a just and complete vindication. Job fully realizes his utter helplessness, and is troubled at the thought that God may hide from the righteous his purposes concerning them. In this strain of personal reflection, calm in spirit and careful in expression, Job is nearer the right solution of the difficulty than he thought.

But are the charges of Eliphaz true? Most emphatically does he deny them.

"His way have I kept, and turned not aside.

I have not gone back from the commandment of his lips."

But more than that: the doctrine itself, in the sweeping sense used in the friends' speeches, is utterly false. The wicked are prosperous, and God apparently takes no notice of the unfortunate. Violence, theft, murder, are left unpunished, and the wrong-doer goes to his grave in peace. These being the facts, as can be seen by looking into the world at any time, Job asks how any one can keep on insisting that the *only* explanation for his affliction is God's wrath upon him as an evil-doer. In closing, he boldly challenges any one to prove that his statements are false.

73 : 12, 13 Job has learned the lesson of restraint, but so greatly has he been abused and wronged that in spite of his efforts his complaint is rebellious and defiant. He finds some justification for it in

the severity of his affliction. For *rebellious*, other translations read "*frowardness*," "*violence*," "*outcry*."

- 73 : 14 Job accepts the invitation of Eliphaz (72:15) to return to the Almighty; not as a sinner, however, as Eliphaz desired, but to set his cause in order before Him. The assurance of victory and vindication from the charges of his friends, and, what is of greater importance to Job, of God's face and favor, has so fully taken possession of him that nothing is now lacking but the words from the whirlwind. God is no longer an unjust and cruel persecutor in Job's thought. His ways are still mysterious, and it is to the clearing away of this mystery as involving especially the security of the wicked that he turns his attention in this reply to Eliphaz.

74 : 2 Note the strong negation—an indication of his great progress in realizing God as his friend.

74 : 5 *et seq.* *Forward*—eastward; *backward*—westward; *on the left hand*—northward; *on the right hand*—southward.

- 74 : 9, 10 Note the difference of thought as expressed by Noyes's translation of the first line. God knows my heart and my conduct,—“my truest, sincerest, most habitual way,”—not simply my pathway of suffering and grief. What greater evidence of his faith in his integrity and God's favor than this ringing declaration:

“But he knoweth the way which is in my heart.”

Such faith must have struck with amazement the friends who had so long labored to convince Job of sins he had never committed.

Scarcely less important is Job's conclusion,

"He is trying me: I shall come forth as gold."

So far as struggle is concerned, Job is far beyond it; the end is almost in sight. The only question that yet remains to cloud his vision is the immutability of God and the certain accomplishment of all that He wills to do. See lines 15 *et seq.*

74 : 19 *Therefore.* Because God is so changeless in His plans and purposes.

75 : 1, 2 He has lost all fear of death, disease, suffering.

75 : 4 *Times.* Same as *days* in the following line. Judgment days, when retribution is visited upon the wicked for their sins. Job's question amounts to this: Since God knows the times of visiting the wicked with signal punishments, why does He not appoint them so that the righteous might be able to recognize them as such, and understand fully the grounds of His working, the certain determination of right and wrong.

75 : 6 *Landmarks.* The boundary lines of property, and thus fraudulently get possession of what belongs to another. See also Deut. 27 : 17; Prov. 22 : 28.

75 : 11 The oppression of the poor, a wrong common to every age and nation. Job's account includes both the oppressor and the oppressed.

76 : 2-4 The employments of the poor in the service of the rich and wicked.

76 : 24, 25 Job is now reaching a conclusion, and introduces it with a saying drawn, perhaps, from well-known literature.

77 : 4 *He.* The oppressor.

77 : 9 To prosper them.

77 : 13, 14 Job challenges his friends to show that the things he has said are not true. He receives no answer, for, though Bildad has a few parting words, they are so general that in them he virtually confesses his defeat.

BILDAD

Bildad has little to say. He feels that Job is beyond help, and satisfies himself by reiterating what has already been said over and over again. His speech, however, is the fitting peroration of all that the friends have spoken. God is infinitely great, and there is no escaping His knowledge and dominion. Job is man, a mere worm, and therefore finite. How then can Job bring himself into the very presence of God and presume to interrogate Him as to His purposes ! To Bildad this presumption is the best evidence of Job's guilt ; to Job it is the expression of his confidence in the result, for which confidence he was finally commended. On the other hand, so far as it afterwards seemed to him an arrogant expression of *his right* to know the purposes of God concerning him, Job was glad to acknowledge his error.

But why does not Bildad answer Job's last speech ? Is his conduct different from that of the mere dogmatist in every age ? Bildad was silent for very obvious reasons. The disorders in society to which Job had referred were facts and could not be denied. To admit them as facts would compel him to abandon his doctrine as in Job's case no longer tenable. One other course is open to him ; he can rudely brush aside the challenge of Job as not worthy his consideration and stick to his creed. The logic of fact has little place in the reasoning of one who cares more for some favorite dogma or philosophy than he cares for truth.

Let it be remembered once more that the friends of Job were good men, and no doubt were sincere in their desire to help him. Let us not condemn them too severely. The doctrine advanced by them had much of truth in it for their age and for every age. But it was not the truth in Job's case. The ills and sufferings of this life are therefore not always sent upon us by God as a punishment for sin.

- 77 : 17 *High places.* The heavens, where God dwells.
77 : 20 *How then.* The argument is nicely put. The friends—and they have been much alike—have held on to the one great point of their faith, which Job never denied. Bildad must once more remind Job, but not by way of reply to the facts he has just related in his speech, that his attitude toward God has been irreverent, if not defiant. Nay, more; has not Job claimed a righteousness possessed by God alone, a purity not possible for man? This Job never claimed, and aside from the sublimity of the passage as showing the lofty character and place of God, and thereby of seeming to give *their side* of the discussion a fitting close, Bildad clearly gives evidence of defeat and rout.

JOB

We may very well imagine that in some way the friends have indicated to Job that they regard their side of the controversy as now fully presented. At all events, Zophar has concluded that it is not worth his while to appear again. Bildad has given fitting concluding words to an argument long since in the discussion worn thread-

bare, and now, perhaps, with a wave of his hand, he and his companions are ready to depart.

But Job has one more opportunity, and with splendid aim he goes straight to the mark. His reply to Bildad is the more interesting, because in its wonderful sweep of thought it is as much directed to Eliphaz and Zophar. What must have been the thoughts of these friends of Job as with burning words he again and for the last time refuses to accept their theory, protests his innocence, holds fast to his integrity, and recounts the wisdom and dealings of God with men !

Job begins by referring sarcastically to the help and comfort his friends have been to him in his time of distress. Friendship has played no unimportant part in the poem, both in the discussion itself and in those who contributed to it, and in the progress of the struggle in the soul of Job as he has felt the nearness or remoteness of God, his true Friend. He had a right to expect some help and counsel from these wise and influential men, his neighbors; but, instead, their words have been a hollow mockery in leading him to the source of light and peace. With them he agrees in ascribing to the Almighty a power and wisdom which no man can hope to understand. On this subject Job can speak as eloquently as his friends, for

“Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand ?”

Job continues in the strongest language he has yet used to affirm his innocence. So far is he from approving the course of the wicked or sympathizing with them, as had been insinuated by his friends, that he dwells at length upon “the portion of a wicked man with God.” Punish-

ment for sin is inevitable. It may be, and in many instances is, visited upon the sinner in this life; it is often reserved for the life hereafter. There is no security, no hope for the wicked. After a most beautiful tribute to man and his power to seek and find the treasures hidden away in the earth, with consummate skill he declares there is one thing man cannot do; he cannot find wisdom, nor can he understand its mystery. But

“God understandeth the way thereof,
And He knoweth the place thereof.

* * * * *

And unto man He said,
‘Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.’”

Thus he allies himself with the good and virtuous as opposed to the evil and vicious. It is true that the course of his life is changed. Once he was prosperous and respected; now he is afflicted and despised. With ever-changing imagery he describes the depth of his misery and suffering, but solemnly declares that he has not sinned, his loyalty and integrity are unshaken, and with this record bound upon his head as a crown, or borne upon his shoulder as a mark of distinction and honor, he longs to go like a prince into the presence of God and seek his vindication.

“The words of Job are ended,” but not so the profound impression left upon us by what our hero has said. Possessing as we do from the first the key which unlocks for us the mystery of his sufferings, our admiration for this man of Uz knows no bounds. Tortured almost to death by pain of Satanic origin, worried by the accusations of bigoted and persistent friends, he argues in effect that the innocent and virtuous do suffer, and that some time the reason and explanation therefor will be clear and

convincing. In this conclusion he rests with all the confidence of one whose victory is complete.

- 78:6-11 How utterly worthless is everything that you have said! You have cruelly missed the mark, though with much pretension you have sounded out words of wisdom. Thus scornfully does Job begin his final reply.
- 78:12 *Deceased*. The departed ones. Perhaps "the once mighty men of old, now feeble, wailing ghosts."
- 78:15 *Abaddon*. Destruction. "The kingdom of the dead, Hades, or Sheol. The rabbins used the word of the lowest part of hell" (*Schaff-Herzog Encyclopedia*).
- 78:16 *et seq.* The subject was no doubt suggested by Bildad's speech. Job has as lofty conception of the character and power of God as has Bildad, and proceeds to convince him of that fact. Perhaps both had learned the same lesson, and were familiar with the same great body of literature.
- 78:22 Apparently the horizon is meant.
- 79:1 *Pillars of heaven*. The mountains of the earth, or heaven represented as a great temple with pillars.
- 79:2 *Rebuke*. Thunder and lightning.
- 79:4 *Rahab*. Pride. It may refer to the pride of the sea.
- 79:6 *The swift serpent*. One of the great constellations. God has created the heavens, has fixed the stars, and bears rule over them all.
- 79:7-9 And yet in speaking of these grandest things in His universe, we touch only the border of His ways. The things we know are to the unknown as a ———. Complete the proportion.

- 79 : 10 *Parable.* Discourse. Here in poetic form. The Hebrew word *marshal* is "generally a song, poem, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form" (*Gesenius*).
- 79 : 11 *As God liveth.* A form of oath.
Right. His punishment was greater than he deserved, and, therefore, not equitable.
- 79 : 15, 16 He will speak only the truth, and, therefore, cannot confess guilt of which he is not conscious.
- 79 : 17, 18 To *justify* his friends would be essentially to concede the force of their argument: far be it, he says, from me to do that; I am innocent, and I will hold fast that position while I live.
- 79 : 21 The friends have several times suggested that Job is not willing to confess his guilt because, from the manner of his argument, he is in sympathy with the wicked. This is Job's final disclaimer. He can think of nothing worse for his enemy than the doom of the wicked.
- 80 : 1, 2 Note the different translations. Job says in these lines that the wicked may prosper for a time, but *what is their hope?* His faith has struggled through the present into the future; his horizon has no earthly bounds, as formerly, but he takes in at one view the whole destiny of man, and gives the highest possible conception of true devotion to God. The fundamental and greatest difference between the righteous and the wicked is expressed in line 5 —

"Will he delight himself in the Almighty?"

See Ps. 1 : 2.

How does this view compare with the sneer of Satan at the beginning of the poem, and the thought of the friends concerning the reward of the righteous?

80 : 7 Listen now, and I will teach you the real lesson of God's government over this world, and such a lesson as you have already seen, but of which somehow you fail to get the true meaning.

80 : 11 *et seq.* Job then proceeds to describe the fate of the wicked.

80 : 13 *For the sword.* That is, shall be slain in war.

81 : 1 *The innocent.* The righteous, who had no part in bringing it together.

81 : 3 *As a booth.* A temporary shelter for the keeper of the vineyard while the fruits are ripening.

81 : 4 *Gathered.* Perhaps a reference to the Hebrew thought of *being gathered to the fathers*, so common in the Old Testament. See Gen. 25 : 8 ; 35 : 29, etc.

81 : 5 *et seq.* Notice the *suddenness* of the destruction that is to overtake the evil.

81 : 14 The connection is: For there *is* a vein, or place, for silver and gold, and man can find them, though in the bowels of the earth ; but (82 : 17) wisdom, where *is its place*, and how shall man be able to find it?

81 : 18 By means of lamps and torches the darkness is set off ; the place is full of light.

81 : 20 *The shadow of death.* The densest darkness.

81 : 21-82 : 2, 3 Allusions to mining operations, with which the author of the Book of Job must have been familiar.

Forgotten of the foot. Not known by the feet, never having been trodden by men.

- 82:3, 4 The surface of the earth yields to man his food, but from the depths there flow streams of fire.
- 82:7 *Bird of prey.* Perhaps the eagle.
- 82:13 *Channels.* Water-courses.
- 82:15 Note the figure in Professor Genung's translation. The waters as they stream from the rocks are turned into certain channels, so that the miner can proceed with his work.
- 82:17 *Wisdom.* True wisdom, that possessed by the righteous, and worthy the utmost effort of all men. See 83:20, 21.
- 82:25 *Ophir.* "Four different views with respect to its location have been propounded and sustained by reasons of weight. Some have placed it in southern Arabia, others, on the eastern coast of Africa, others again, in East India, while some consider Ophir a collective name for distant southern countries, like India, Cush, etc." (*Schaff-Herzog Encyclopedia*).
- 83:7 See 78:15 and note. They have never seen it.
- 83:13-16 All things are determined by divine law; by divine wisdom has the universe been established, and so by divine wisdom is man to walk:
- "Behold, the fear of the Lord, *that is wisdom*;
And to depart from evil is understanding."
- 83:23 *Months of old.* The former happy period of my life, *when God preserved me.*
- 83:25, 26 See 61:8, 9, and note.
- 83:27 *Ripeness of my days.* The time of greatest prosperity, when there was the joy of continual ingathering of ripened fruits.
- 84:1 *Secret of God.* Secret fellowship, close intimacy, and therefore friendship. See 63:23 and note.

- 84:4, 5 *Washed with butter*, or bathed in milk, and *poured me out streams of oil*, are both striking figures by which are indicated the evidences of his wealth and prosperity. Large herds of cattle, and great olive groves yielding oil as *from the rocks* among which they grow, constituted the wealth of an Arabian sheik. See Deut. 32: 13, 14.
- 84:6, 7 *Gate unto the city*. The place for holding court, hearing the common cases of the violation of the laws, and rendering decision thereon. *Seat in the street*. Or in the open place near the gate. Job was apparently a judge, and he here describes himself as *taking his seat* to administer justice.
- 84:8-13 The manner in which he was received by all classes. Age, and wisdom, as belonging to age, were held in highest respect and reverence, and Job, by his own confession, was freely accorded the honor and esteem of all.
- 84:14, 15 To hear him and to see him commanded the attention and won the blessing of all classes. The reason is stated in the following verses.
- 84:20 "I put on righteousness, and it put on me." Very similar to Paul's expression in Rom. 13:14, "But put ye on the Lord Jesus Christ."
- 84:21-27 His justice was as royal apparel, beautiful and dignified, impartial, and with authority. Thus his life brought blessings to the unfortunate—the blind, the lame, the poor, the stranger, the victim of the unjust and oppressor.
- 85:1, 2 His sense of security in the days of his prosperity. Because God was watching over him (83:24), and with his consciousness of integrity

and uprightness, Job felt secure from any evil and misfortune. But how all this has been changed!

85:3, 4 See Ps. 1:3.

85:10 *Dropped upon them.* See Deut. 32:2. To bless and help them.

85:12 *Mouth wide.* As the bird for its food.

85:13, 14 *Laughed.* Rather, smiled; or, on easy and familiar terms with them. *Light of my countenance.* They feared to provoke my displeasure in any way.

85:18 *But now.* Job has taken great delight in the retrospect of his prosperous days. Their memories crowd in upon him in all the relations of life, and for the moment he has forgotten his wretched condition. "But now"—how changed! I am despised and hated of all men.

85:19 *et seq.* Job here describes the life of those who were notoriously wicked, and lived by outlawry and in great neglect. Their vital forces were spent, consumed with hunger, gnawing the dry desert in utter desolation.

86:2 *Salt-wort.* Purslane, a plant of saltish taste.

86:4 See also line 11.

86:12 Throw the emphasis on *I* and *their*.

86:15 To spit in one's presence is sometimes to show contempt. It is so regarded in the East yet.

86:16, 17 The sense is well given in Cowles's translation.

86:24 As through a breach in the wall of a fortress, or the dike of the sea, so these, my pursuers and scorers, roll in upon me to my destruction.

87:3 *Mine honor.* Integrity among men.

87:7, 8 The nature of his disease.

87:9 Notice the different renderings. Some think that he means his skin, which is his garment, has

become disfigured, so that he is no longer recognized.

87 : 19, 20 He still expects death to release him from his sufferings, but withal is calm and confident in spirit. His spiritual victory was long ago reached and he continues in it to the end.

88 : 2-5 When others were in trouble, I grieved for them ; but when the darkness falls upon me, there is no one to bring light. This is Job's final appeal for sympathy and *reveals the man* in the poem, a man like ourselves. As the portrayal of a personal character, in all its ups and downs of struggle and victory, the Book of Job is unsurpassed in the literature of the world.

88 : 6 *et seq.* His thought reverts to his sufferings and the marks, external and internal, of his disease.

88 : 10 *Brother.* That is, a companion, as in the following line. He resembles in certain respects the jackal and the ostrich, both well known to give mournful and hideous noises in the night.

88 : 16 *et seq.* Job replies finally to the accusations of his friends with reference to specific crimes, and in particular those mentioned by Eliphaz in his last speech. And, first, his eyes had never led him into sin. See also 89 : 3 and Eccl. 11 : 9.

88 : 20 *It.* That is, heritage or allotment from God, the destruction of the wicked.

88 : 26 He invites the severest test, that his integrity may be clearly established.

89 : 2 *The way.* The way of right, rectitude.

89 : 9 An allusion to the hand-mills with which the ancients ground their corn. The labor was always performed by female servants, and was

therefore considered menial, and deserving contempt.

89 : 13 *Destruction.* Abaddon.

89 : 15 *Cause.* Case in litigation, to be tried in the open court at the gate.

89 : 19, 20 Job must have believed in the essential unity of the race.

90 : 2, 3 Note the beauty and force of the imprecation.

90 : 10-13 As if in salutation and adoration of the sun and moon, a reference to the worship of the heavenly bodies in ancient times.

91 : 1 Cowles's translation yields the easiest interpretation. If I have done all these things, then let me fear the great multitude.

91 : 5 *Signature.* His mark, the sign of the cross, and subscribed to a legal writing, to signify his endorsement. Of course, Job means that his own upright life, which he has urged from the beginning, but to which he now subscribes in a legal way, is the record of his defense. Was it not to the friends his chief *offense*?

91 : 11-16 Many critics think these lines have been displaced, and that Job's words really end with the previous passage (line 10). Certain it is that no words more fitting or triumphant could have been chosen to assert once more his innocence of the charges brought against him by his opponents than the passage—

"Lo, here is my life's record, let the Almighty answer me;
And the indictment which mine adversary hath written!
Surely, I will carry it upon my shoulder;
I will bind it unto me as a crown;
I will declare unto Him the number of my steps;
As a prince I will draw near unto Him."

And with this boldness of spirit, and this confidence in his final and complete vindication,

"The words of Job are ended."

THE SPEECH OF ELIHU

A new speaker now appears in the person of Elihu, a young man, who, we must believe, was present and heard the former discussion. He is not satisfied with either side; his anger is kindled against Job, "because he justified himself rather than God," and also against the three friends, "because they had found no answer, and yet had condemned Job."

He begins very modestly, and apparently with much deference to age. He had listened attentively to all they had to say, but he could no longer keep silent. There is in him all the ardor of youth, and at the same time he gives evidence of being the polished rhetorician. Job will listen to him because Elihu puts himself at the very start on an equality with Job. His modesty, however, is soon gone, and his manner of speech is direct and earnest.

Elihu censures Job because he has too confidently declared his innocence and too boldly demanded an explanation of God for his affliction. God does answer by dreams and visions, and also by His dealings with men from day to day. If Job heeds the voice of God as He is speaking to him in this affliction, he will hear the call to confess his sin and repent. Moreover, affliction is the means by which the soul is drawn to God and disciplined in the ways of truth and purity. Let Job see it in this light and act accordingly, and the days of prosperity and happiness will again return. All the time that Job

has been questioning the righteousness of God, and supposing Him to be unjust as wicked men are unjust, he has been adding rebellion to sin and making his case so much the worse. Does Job think that his own righteousness is of advantage to the Almighty, that he has so tenaciously clung to it? Nay, righteousness belongs to God, and the purpose of affliction is to teach man his transgression. So God has been seeking to lead Job

“Into a broad place, where there is no straitness.”

And now for Elihu the supreme moment has come. A storm is approaching in the distance, and its oncoming is the object lesson by which this young man would teach Job something of the omnipotence of God and the arrogance that would assume to comprehend Him in the works of His hands. While Elihu is speaking, the clouds are rolling above them, and amid the lightning's flash and the thunder's roar his confidence vanishes, his heart fails him, terror takes hold upon him, and he who started to convince Job of presumption and ignorance now ends in deepest humiliation and confession. Elihu has answered his own speech, and in a marvelous way has prepared Job and his friends for the theophany.

91 : 19 Job fairly and honorably met the arguments of his opponents, but they would not acknowledge their defeat.

91 : 20 *Wrath.* Disapprobation, with, perhaps, strong mental excitement.

Elihu. Buz, from which is derived the tribal name Buzite, was, according to Gen. 22 : 21, the son of Nahor, Abraham's brother. Some think, on the other hand, that Elihu was of Aramæan descent.

- 92:1-4 Elihu was stirred against both Job and his three friends. State the reason in each case.
- 92:10 *et seq.* Elihu describes himself, and tells more, perhaps, that he really intends. From the expression of his modesty, which is several times repeated, he goes on to say that he expected to find in them wisdom, but he is disappointed. His modesty arouses our suspicion, and we are not surprised that he soon manifests boldness and not a slight degree of egotism. At first slow to speak, he soon has a superabundance of words.
- 93:4 *Reasons.* Reasonings, arguments.
- 93:9,10 The interpretation is not easy. The sense seems to be: Since you have not been able to convince Job, do not assert that your arguments were strong and conclusive, based upon true wisdom and knowledge, and that, having failed, Job's conviction is possible only with God.
- 93:12 *Speeches.* Arguments. Elihu is not satisfied with their presentation of the case. They charged upon Job flagrant wrongs; his whole moral character was corrupted, and his afflictions were only a merited punishment. Elihu will take a different course.
- 93:13-16 Notice the practically equivalent expressions. Also in lines 17-19.
- 93:20 He can restrain himself no longer. As bottles of new wine, his soul was full and ready to burst.
- 93:25 He will try to speak impartially, with due regard to the position and character of each.
- 94:10,11 Elihu begins well. He comes with proper credentials, and thus solicits attention. See also 92:14, 15.

- 94 : 14-17 As a fellow human being, upon terms of perfect equality, with no unnatural fear or presence, he wishes Job to hear him.
- 94 : 20, 21 Job has not made such sweeping claims. Of course, *what he has said* can easily be re-stated, and mis-stated, in this way. All that Job ever claimed was that he was not guilty of the great offenses with which he was charged by his friends.
- 95 : 1, 2 Notice the translation of Cowles, and the change in sense. Elihu assumes that he is now speaking for God, and "God is greater than man."
- 95 : 3 'This is, perhaps, Elihu's severest charge against Job. In his discussion with his opponents, which discussion Elihu has certainly heard, Job has used language not altogether most reverent, and has seemed to contend with God. In this Elihu is not different from the friends. Even an apparent irreverence on the part of mortal man could find no justification in the creeds of these traditionalists and theologians.
- 95 : 6 God speaks his will to men in at least *two ways*. What are they? See lines 7 and 16.
- 95 : 7 *In a dream*. So in the early ages. See Gen. 28 : 12, and many other instances.
- 95 : 14 *From the pit*. From death, or from sufferings that would issue in death. See also line 22 and 96 : 2, 12.
- 95 : 18-20 Such affliction, in which the appetite for nourishing or even choice food is taken away, and emaciation follows. The whole passage may refer to Job's disease.
- 95 : 23 *Destroyers*. The agencies or forces that would destroy.

- 95 : 24 *Angel.* Better, a messenger, or an interpreter, as in the following line. Some friend who understands the counsels of God, and can bring the suffering one to see what He intends and wishes to be accomplished in these mysterious dispensations of His providence. Elihu wishes thus to be God's messenger to Job, and would persuade Job to accept him as such.
- 95 : 25 See Eccl. 7 : 28.
- 96 : 4, 5 Health and youthful vigor return as evidences of God's favor.
- 96 : 11 This wrong-doing availed me not—did not pay. Most critics translate as Genung and Noyes. The sense, then, is: I was not punished according to my desert. Elihu has not sounded a better note than did Job's opponents. It is release from punishment and suffering, restoration to health and prosperity, that constitutes the basis of his argument, not "the peace of God which passeth all understanding," for which Job longed.
- 96 : 21 *To justify thee.* Shows Elihu's sincerity at least.
- 97 : 2 *Ye wise men.* Elihu now addresses the friends. See also line 18.
- 97 : 4, 5 Job has already used these words. Perhaps both have quoted them as maxims of wisdom or familiar sayings. See 48 : 18, 19.
- 97 : 7 *Good.* True. Elihu thus appeals to the friends, and identifies their cause as his also.
- 97 : 8-11 Job did not use these exact words, except those in line 9. See 79 : 11.
- 97 : 14, 15 Has not Job effectually met this accusation, as already adduced by his friends? See 68 : 20.
- 97 : 16, 17 See 68 : 15-18. Is Elihu fair to Job ?

- 97 : 19 *et seq.* Evidently Elihu thinks he must also attempt to justify God.
- 97 : 21, 22 He shall render to every man according to his work.
- 98 : 3 God is an independent ruler, supreme, self-appointed, and, therefore, cannot do unjustly.
- 98 : 5, 6 There are two interpretations, depending upon the translation. Let the student clearly comment upon both.
- 98 : 11, 12 In line 11 we cannot be sure of whom Elihu is speaking. If of God, then the sense is: Can a hater of justice and right be the Supreme Ruler of the universe? If of Job, then: In your sympathizing with the wicked (97 : 14, 15; 100 : 9) you have arrayed yourself against the right, and have spoken as a foolish man of God's justice and might. Ought such a one to have any influence, or his words any weight, among his friends? But Job disclaimed any sympathy with the works of the wicked, and in his better moments saw the difference between the *almightiness* of God and His *justice* in dealing with men. Professor Genung renders the passage as follows:
- "Shall even a hater of right have dominion?
And wilt thou condemn the Just, the Mighty?—
Who saith to a King, Thou worthless!
To nobles, Thou wicked one!
Who regardeth not the face of princes,
Nor heedeth the rich before the poor;
For the work of His hands they are, all of them."
- 98 : 20 *Without hand.* No visible hand is seen; it is by the unseen power of God.
- 98 : 25 God does not need to take the second thought with regard to man, nor enter into a legal trial

to know what man is doing, or purposes in his heart to do.

- 99 : 7 So that all might see. Did Elihu have Job's case in mind?
- 99 : 14 God's rule is over nations and individuals alike. The author of the Book of Job had learned the lesson of history. The rise and fall of nations are the indications of His will and purpose with men.
- 99 : 17 Elihu seems to address these words directly to the friends.
- 99 : 18 *et seq.* If he is interpreting Job, as no doubt he is doing, Elihu looks upon Job's confidence and triumphant air as the attitude of one obstinate and defiant. This was much the difficulty also with the friends. Perhaps Elihu does not mean to be quite so personal, but says in substance: If any one had said unto God, "I know I have done wrong, and am sorry for it, and will endeavor not to do so again," shall He punish him according to thy will, upon thy terms? If you should speak in that way, it will be the universal verdict among wise men that you speak foolishly. (100:6, 7.)
- 100 : 8 *Unto the end.* To the utmost, thoroughly, that Job might at last be humbled.
- 100:15-17 That is, my idea of justice is better than God's, for I have performed my duty to Him, but he has not performed His to me; my innocence has been of no advantage, no profit, to me.
- 101 : 2 *Companions.* In what Elihu is about to say the friends of Job will find instruction. His argument is general—does not apply specifically to Job's case.

- 101 : 3, 4 To the people of the East the heavens were a great text-book of instruction, a special revelation of God's power and vastness. The effect was to heighten the view of God and the insignificance of man.
- 101 : 9, 10 The good or bad in man in its effects reaches only his fellow-man.
- 101 : 11-16 The oppressed cry out for help, perhaps to their fellow-men; but to God, their Creator, they make no request; or, if they call upon Him because of their pride and insincerity (lines 17-20), He will not regard them.
- 101 : 21 *How much less.* As a rhetorician, Elihu is not without skill and power. Thou mayest say that thou canst not see Him; but He sees and knows thee and thy cause. Justice is with Him, and it is thy business to wait for Him.
- 102 : 5, 6 Plainly, Elihu thought he was speaking in God's defense—

"To justify the ways of God to men."

- 102 : 8 *Righteousness.* Justice in all his ways.
- 102 : 10 It was God speaking to Job through Elihu, and thus (in his thought) Elihu was perfect in knowledge. Mark the change that takes place in his now over-confident spirit when God appears and is about to speak for Himself.
- 102 : 13, 14 The general view of Elihu's doctrine, but not greatly different from that already advanced by the friends. The tone of his utterance seems to be that this life shall bring to the wicked their punishment, and to the oppressed and afflicted their right. As already said, it was no doubt the current view—that, indeed, of Job himself at

first, but soon abandoned as not the whole truth either in his case or the world about him. The Wisdom literature of the Old Testament is full of statements very similar to these words of Elihu. Let the student find some of them. See also 103:2-6.

- 102:18 *et seq.* This is Elihu's view of the purpose of affliction more fully stated. These afflictions are to discipline, to warn, to caution, to win back the erring one. Like the doctrine of the friends, there is much of truth in what he says. But it does not meet Job's case. Why?
- 102:22 *Instruction.* Discipline, His warning voice.
- 103:8 *When He bindeth them.* That is, when He afflicts them, the wicked do not cry for help, and so they are early cut off.
- 103:12 *In oppression.* By means of suffering.
- 103:16 *Judgment.* Thoughts, opinions.
- 103:18, 19 A friendly warning. Job has appeared to Elihu, as indeed to the friends, in a defiant spirit, confident of his case, and this has been to all of them a serious difficulty in his restoration. Elihu would remind Job not to resist the chastening rod, nor yet turn aside from the only means of escape.
- 104:1 *The night.* Used figuratively for death. Job had earnestly longed for death.
- 104:3, 4 More than a slight hint that Job has been inclined rather toward evil than a patient submission to God's correction.
- 104:5 *et seq.* Perhaps Elihu sees or hears a distant storm, and this suggests to him the mighty power of God—a splendid opportunity to convince Job of his littleness and ignorance of God's ways in

the universe and among men. But Job had never denied *His power*; it was rather His justice that he was led to doubt, but finally so fully to trust, that his spirit was calm and confident in its hard-fought victory. Elihu failed to discriminate here, as did the friends before him, but in so doing, beautifully and forcibly prepared the way for the voice from the whirlwind.

- 104 : 8 That is, Thou hast done wrongly.
- 104 : 19 *The spreadings*. The clouds driven by the winds hither and thither; perhaps the bursting of the clouds.
- 104 : 20 *Pavilion*. The heavens spoken of as a tent.
- 104 : 23 Storm and calm, clouds and rain, famine and plenty—indications of His will concerning the nations of the earth.
- 105 : 2 Even the cattle are disturbed and understand something of His mighty power.
- 105 : 3 The storm has come nearer. Elihu plainly hears its rumblings and threatenings, and begins to fear. Now that God himself seems so near, and His voice so distinct, Elihu seems not so ready to speak, though *perfect in knowledge*.
- 105 : 11 *Them*. The thunders and lightnings.
- 105 : 17 During such exhibitions of His power, as during winter, He causes man to cease from his activity.
- 106 : 3, 4 All these things are sent by Him as a scourge or as a blessing.
- 106 : 5, 6 The storm has at last arrived, and he commands Job to listen and consider. The scene is sublime.
- 106 : 15 *et seq.* It grows dark, and in the darkness, with the pealing thunders and flashing lightnings, Elihu himself asks to be taught what to say. Has some one told the Almighty that he (Elihu)

was speaking, or would any one wish thus to be swallowed up? And as the storm clears away (106: 19-21), Elihu is forced to say, in deepest humiliation and defeat, which contrasts most strikingly with Job's triumphant note of victory:

"Touching the Almighty, we cannot find Him out;
He is excellent in power;
And in judgment and plenteous justice He will not
afflict.
Men do therefore fear Him:
He regardeth not any that are wise of heart."

THE SPEECH OF THE LORD

The friends of Job have been silenced by the patriarch's words. Elihu, who undertook both to champion the cause of the friends, and to speak for God, has answered his own argument by his breaking down and humiliation at the approach of the storm, which somehow betokened to him the presence of God. It is thus very clear that, though Elihu prepared the way for the theophany, neither was he, nor were the friends of Job, ready for it. But not so the patriarch. Job had longed for vindication. The storm of passion had spent itself, and his soul was now tranquil in the conviction that when he should look into the face of God the mystery of his awful struggle would be explained and the justice of his cause established. That event was nearer than he thought. It came at a time and in a manner that he did not expect.

And how did it come? Not to say in so many words to the friends and to Elihu that they were all wrong, and that Job was right. The voice out of the whirlwind

makes no reference whatever to the friends, and dismisses Elihu with a single sentence. And most fitly so, because they have answered their own arguments. But to Job the Lord says:

“Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto Me.”

Job is to be vindicated, but he must first be made to see that his demanding an explanation of the ways of Providence was on his part an act of unbeseeming boldness and presumption. Can Job explain the wonders of earth, and sea, and sky? Will he undertake to disclose the secrets of the material world, and declare the laws by which the most common phenomena of the universe are produced? Has Job searched and found out to perfection the nature and instincts of the animal world, and with what complete adaptation it conforms to the place and purpose of its creation? The light from heaven is turned upon these most familiar objects, animate and inanimate, with such brilliancy that the sum of Job's knowledge concerning them is seen to be very small. If, then, he cannot understand the ways of God in nature, in the most common things about him, is it reasonable for Job to demand of God an explanation of his ways and purposes with men?

Job quickly responds to the argument. He is of small account, and has no answer. The transformation of Job is being accomplished; his right relations with God are beginning to appear; the theophany is having its desired effect.

But the voice out of the whirlwind bids him once more to gird up his loins like a man, and make answer to further questionings. Job *has presumed* on God's judgment; will he now also become as God in the exertion of

divine power, exalting himself in majesty, and trampling down the wicked? See the wonderful manifestations of strength and power in behemoth and leviathan. These are God's works, different in their traits, and yet alike in their being too powerful to be taken by the hand of man. Will Job then demand of the Creator of leviathan what he cannot impose upon leviathan itself? With wonderful force is the truth brought home to Job that it is not fitting for him to contend with God.

"Who hath first given unto Me, that I should repay him?
Whatsoever is under the whole heaven is Mine."

Thus does the theophany traverse the universe of thought and matter, and in its completeness and suggestiveness it is the only real solution that the problem of the Book of Job could have. For a fuller discussion of the purpose and lessons of the theophany the reader is kindly referred to the fourteenth and fifteenth pages of the introduction.

107 : 5 *Out of the whirlwind.* Already referred to by Elihu. The Almighty does not appear in person, as Job had demanded, but speaks most sublimely and effectively through a great natural phenomenon.

107 : 6, 7 These words appear to be addressed to Elihu, and with them that important personage in the drama is dismissed. It was not necessary to say more, for had he not already *judged himself*, and pronounced the verdict of defeat upon his own high assumption? "The perfect in knowledge" (102: 10) darkened the counsels and purposes of the Almighty; though he could speak eloquently, he lacked knowledge, truth, as applied, at least, to Job.

107:8, 9 *et seq.* Job is now addressed.

Like a man. That is, like a strong man. Be a *hero*; for there is a great question to be determined, and you will be called upon to speak.

107:10-15 The earth is regarded, as often in poetry, as a great building, the origin of which has been the subject of speculation from the earliest ages. The poet here gives a most beautiful confirmation of the account in Genesis, where God is made the Author of the heavens and the earth and all that in them is. Could the writer of the first chapter of Genesis also have been the author of the Book of Job?

107:16 *Morning stars.* The stars of the dawn celebrating in song the laying of the corner-stone of the earth. Some suppose that *angels* are meant, making the line essentially parallel with the following one.

107:17 See 23:19 and note.

108:1 *The garment thereof.* The sea is represented as born of Chaos, wrapped, like an infant, in clouds for a garment, and darkness for swaddling-bands.

108:5 *Hitherto.* Thus far. Only God commands the sea, and it obeys. So old writers tell us that Canute, the Danish king, disgusted with the flattery of his subjects, one day directed that his great chair should be placed on the seashore. It was done, and, sitting down, he commanded the tide as it came up not to wet the edge of his robe, for the land belonged to him. But the waves, heedless of the royal command, soon rolled up and around him, when the king said, "Let all the dwellers on earth know that the power of kings is vain and worthless, nor is there any

worthy of the name of king but He whose will heaven, earth, and sea obey by eternal laws."

108 : 7-10 What could be bolder and more beautiful in conception than the dawn, springing to its place and seizing with the first rays of light the very ends of the earth, so that the wicked, who love the darkness, are shaken out of it and scattered abroad.

108 : 11, 12 Such is the striking contrast. The earth is a mere blank in the darkness, but under the light it is given form, and all things are clothed with rich apparel.

108 : 13 *Their light.* Which is the darkness; and this is withheld, so that they are unable to continue their evil practices.

108 : 15 *The springs.* The sources.

108 : 17 *The gates of death.* The under-world.

108 : 25 What figure is this?

109 : 1, 2 Was hail ever used as here represented? See Josh. 10 : 11.

109 : 3 The sources and distribution of light.

109 : 7 *Where no man is.* Uninhabited by man. Even where there is no human eye to see, God works and accomplishes His purposes.

109 : 17, 18 Two well-known constellations. It is thought that the former stands for spring and the latter for winter, with their changing and contrasting phenomena. It is more important to observe that here the poet finds in the heavens the wonderful power of God, as in the previous lines he pointed out His hand in the creation of the earth and its physical aspects. "The Omnipotent has sown His name on the heavens in glittering stars, but upon earth He planteth his name by tender flowers" (*Richter*).

- 109 : 19 *Mazzaroth*. The Hebrew name for signs—the signs of the Zodiac, by which are measured the successive periods of the earth in its revolution about the sun.
- 110 : 1, 2 A reference to the human mind, its wonderful phenomena, and the wisdom it may attain.
- 110 : 7 *et seq.* The wonders of God in natural history.
- 110 : 19 Soon forget them by reason of their being quickly thrown aside.
- 110 : 20, 21 Their offspring, though untended by man, early mature, and go off by themselves. The argument, of course, is that the wild beasts are cared for as effectually by the Great Shepherd as the domestic animals, which receive the watchful care of man. Had Job thought of any of these things, the most common phenomena of nature, when he found fault with the secret counsels and moral government of God?
- 110 : 23 *The swift ass*. The poet's symbol of freedom without restraint whatever, and yet even in it there is an implied wisdom which man does not possess.
- 111 : 7 *The wild-ox*. Probably only a descriptive expression, and intended to bring out the points of difference between the domestic ox and the untamed one. Some suppose the rhinoceros is meant; others, a species of ox now extinct.
- 111 : 13 *et seq.* The characteristics of the ostrich are well worth study. Apparently contradictory in their nature, they exhibit an adaptation which is at once striking and of divine ordering.
- 111 : 23 *What time*. When.
- 111 : 25 *et seq.* The war horse, the proud, majestic steed of the Arabian deserts. For beauty of diction the passage is unsurpassed.

- 112:23,24 Some objection has been made to these lines as descriptive of the eagle, because the eagle does not eat carrion. May the reference not be simply to the animals seized upon by the eagle and slain for the nourishment of its young?
- 113:2,3 It would appear that the voice from the whirlwind had paused for a time, and after having given Job opportunity to consider well the ways of Wisdom, Jehovah is represented as inquiring of him whether he still wishes to *contend* with the Almighty. Job had set himself up as a *contender* with God; he longed that he might be permitted to plead his case with the Almighty. After a pause, which need not be considered as being of long duration, Jehovah inquires: Job, are you still of the same mind, and do you wish to carry the controversy further? Perhaps, one so ready and confident in his contention, and in his ability to pass judgment, is able also to answer his own arguments.
- 113:5-8 Job's reply is his own confession of penitence and humiliation. But for what? Surely not to the charge of sin so urgently pressed by the friends, nor yet because he accepts the view of Elihu that his affliction is for the purpose of discipline and warning. Not a word does he retract, not a single claim to an upright life does he give up. Then why is he humiliated? Is it not because he now feels himself such a small part of God's great universe, and so completely unessential to the working out of His plans and purposes, that it was folly indeed, and the very greatest presumption, to demand of God a reason for all His doings? Jehovah's discourse has wrought its

purpose of bringing him face to face with God, not in greater loyalty than before, not only in conscious unworthiness, but in all the wonder and beauty of His power and majesty. This man, who so persistently cried out for vindication, whose words were many, and spoken with no little fervor, when now given an opportunity to question, is silent.

"Once have I spoken, and I will not answer;
Yea twice, but I will proceed no further."

113 : 9 See 107 : 5. Also compare lines 10, 11 and 107 : 8, 9. In reality a continuation of the former discourse, being the same thought carried one step further.

113 : 12 *Judgment.* As in former passages, *right*.

113 : 13 In this line Jehovah proposes the additional thought, grounded, however, as in the former case, on His infinite power and majesty. The thought may be stated thus: You have claimed a pure and righteous life; you have sought vindication from the charges of your opponents, and for the sake of self-justification you have censured me (literally, have held me to be wicked). Is there not somewhere a common ground upon which both of us can stand?

113 : 14 *et seq.* The ironical appeal to Job to display his power is in keeping with the thought just expressed. Job must be convinced that in himself he is utterly helpless, and that a Providence all-wise must also be omniscient and omnipotent.

114 : 7 *Behemoth.* The Hebrew word untranslated, which in turn is supposed to be taken from the Egyptian *p-ehe-mau*, river-ox. In all probability the hip-

- popotamus is meant. The description is striking and is well worth study.
- 114 : 11 *Like a cedar.* Short, thick, and very firm, yet he moves it at pleasure, and thus proves his great strength.
- 114 : 15 A marked manifestation of the skill and power of God.
- 114 : 16 *Sword.* His long, bending teeth, or perhaps his tusk. But note Genung's translation of the line and meaning.
- 114 : 23, 24 The river madly rushes on and engulfs everything before it, but he is not startled.
- 115 : 3 *Leviathan.* The crocodile. In all ages the crocodile has been regarded as one of the most formidable of animals. It is here described in bold imagery as one of the wonderful works of God.
- 115 : 12 *For thy maidens.* That is, for their amusement.
- 115 : 17, 18 That is, the first attack on the monster and effort to capture him will be so hazardous that no one will make a second attempt.
- 115 : 19 The hope of taking him.
- 115 : 21 *Fierce.* Desperate, daring.
- 115 : 22-116 : 1 Job needed to be taught that God's universe is one, and if the beasts were by their nature under His control and care, and were in every way indebted to their Creator and bountiful Benefactor, why should Job complain against a Providence he could not understand, and a vast and comprehensive scheme of things of which he was but a very small part?
- 116 : 4 *His outer garment.* His skin.
- 116 : 5 *His double bridle.* His jaws.

- 116 : 8 *Scales*. The Hebrew reads *shields*, which is more poetic. The crocodile thus has an armor of which he is proud; so strong is it that it is almost impenetrable.
- 116 : 14 His breathings in the sunshine are as steam in the midst of flame. Note the simile in the next line.
- 116 : 24 *Flakes of his flesh*. The heavy, bunchy portions of his flesh; in other animals soft, but in the crocodile firm and hard.
- 117 : 11, 12 Wherever he has lain, or wherever he goes, the mud is marked as if by a rough and pointed threshing sledge.

JOB'S REPLY

The transformation of Job is now complete. God is seen in the whole circle of his attributes—his power, his wisdom, his goodness. Quoting apparently the words of the Lord (see 107 : 6, 7), he confesses that he is guilty, for he has uttered things which he did not understand. It must not be thought for a moment that he was pleading guilty to the charges brought against him by his friends and Elihu. His answer is, indeed, the true one, and shows how his whole attitude was changed. His desire for God has become a blessed experience. Before this God had been to him afar off; now he is near at hand. He has learned not the meaning of his trial and afflictions, nor the reason for it, but he has learned what is infinitely greater—that God's goodness and love are not less universal than his power and wisdom, and that therefore Job may trust when he cannot see. The soul that had lost its moorings and was adrift on the high seas of trouble and inexplicable suffering is now resting in the calm of the infinite love and wisdom of God.

In thus finding God Job has also in the truest sense found himself. The bright, white light of his new experience makes the past seem dark indeed. His former knowledge of God is, in his thinking, that which is acquired only by hearsay, and, compared with what he now possesses, is unsatisfactory and inadequate. His capacity for God is greater than he ever dreamed. His new vision has cost him the long and toilsome struggle up the mountain-side, but is it not worth to him, in the larger view that it spreads out before him *of himself* in the plans and purposes of God, all that it cost?

In this changed attitude of obedient and childlike love, the most fitting expression that he could give would be one of humiliation and self-abasement, certainly not of exulting victory. The repentance and confession of Job because of the presence and revelation of God were not in effect a scorching and withering of his life and spiritual nature. The very reverse is the truth and will always be the truth. The knowledge of God does not drive us farther from him; it draws us to the life of love in fellowship with him, and in so doing reveals to us the highest possibilities of our nature.

- 118 : 1 Almost the language of the Lord to Elihu. Job evidently is making the application here to himself (see following line), and thus acknowledges his own short-sightedness.
- 118 : 5 How different his spirit! We hear no more about *his case*, or *his cause*, or *his right*. He is satisfied now to be a learner, and not a teacher.
- 118 : 6 *et seq.* How changed, also, was Job's conception of God. Before this struggle he had heard of God, and was true and loyal to Him in his service, "perfect and upright, one that feared God

and turned away from evil." But now his eyes had seen Him, his spirit was satisfied in its longing, and in the presence of the Infinite he rose to his true place. No wonder that he says,

"Wherefore I abhor myself, and repent
In dust and ashes."

THE EPILOGUE

The spiritual reward, which is also the truest reward, has already come to Job in his fuller trust in God, and in the richer love that his trust has inspired. This was accomplished in his transformation, and was the outcome of the divine presence. As belonging, therefore, to his inner life, and in the changed relations of his conscious regard for God, it is fully wrought out in the striking scene which closes the dramatic part of the poem.

The epilogue, which we come now to consider, is in story form, and furnishes the fitting objective evidence of Job's victory in the restoration of his friends and property. At the same time it concludes with becoming dignity and grace the situations and controversy through which all the characters have passed.

First of all, the friends are reproved for not having spoken the things that are right. In trying to persuade Job that his affliction was visited upon him because of his sin, they were wrong. Moreover, their words misrepresented God; their views of Him and His government over men were narrow and selfish. They had a carefully formulated creed, and their creed was to them in this contention more important than the truth. It seemed more vital in every way that their doctrine should be

established than that together with Job they might arrive at the real solution of their difficulty.

Elihu has passed beyond the need of mention in this connection, for he has fallen in the midst of his own deliverances.

Job had spoken boldly, and as he himself now sees, rashly, but with such honesty and sincerity that his one all-absorbing purpose and one all-embracing prayer was to know the truth, whatever might become of any preconceived notions he may have held. In their attitude towards God, the friends of Job were servile; Job was bold in his faith that at the proper time God would fully satisfy him. Need it be said that with such faith God is always well pleased? Thus had Job spoken the thing that was right.

With beautiful and telling significance, the intercession of Job for his friends, by divine appointment, dismisses them from our view. How it must have reminded them of their own words when they sought to convince him that he might hope for restoration only through prayer and repentance. See 73 : 3-10.

The happy and prosperous life of Job, with the story of which the epilogue closes, is an interesting, though it must be admitted, subordinate, part in this final picture of our hero. Perhaps to most readers it is the most essential part, because it is the only evidence they have of Job's victory. The chains of physical suffering by which he was held captive are broken; material prosperity returns to him in double measure; friends and acquaintances come to renew their former attachment, and sit down with him in his own house to partake of his hospitality. With children about him, a joy to him, and he to them, the patriarch passes on to a serene and happy old age—richer not only in the things the

world counts as riches, but in the knowledge that God is his true and abiding Friend.

Does the poet indulge in a long and final eulogy? It would be superfluous. The sneer of Satan has been more than answered; the friends have been dismissed and pronounced unworthy; only God and Job remain. Eulogy could not be more impressive than the few simple words found at the close of this marvelous study of human struggle and achievement, "So Job died, being old and full of days."

118 : 13 *Ye.* The friends are judged by the Lord, because their words, while spoken to Job, are in reality addressed to Him, and wrongly interpret His ways and purposes. Their spirit was selfish and narrow, unkind and dogmatic. Moreover, in their accusations of Job they were wrong.

On the other hand, Job had spoken the "right," because in the main his view of God and His ways was just and true. In the struggle of his soul through the night of his affliction towards the light, with the accusations of his friends, who, after all, were not friends, constantly ringing in his ears, his complaints were not always those of one thoroughly submissive to the Divine will, nor his words those of a sweet and mild-tempered spirit. But Job was right and his friends were wrong, and his vindication is accordingly complete.

118 : 21, 22 Why is not Elihu mentioned? What has become of *him*?

119 : 1 *Captivity.* The affliction, distress.

119 : 9 *Piece of money.* A certain weight of gold or silver. At all events, an unstamped coin.

119:11-14 Compare with his possessions prior to his affliction.

119:16, 17 The names of Job's three daughters seem to indicate beauty and refinement. (See line 18.) "Jemimah denotes *dove*, or, as some suppose, *fair as the day*; Kesiah, *cassia*, one of the aromatic spices of the East; and Keren-happuch, *horn of beautiful paint*."

119:21 A term of life essentially the same as that of the later patriarchal period. Compare the age of Abraham, Isaac, Jacob, and Moses at their death.

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